37.

FOR GOD, and the KING:

THE *SUMME OF TWO SERMONS* *Preached on the fifth of November last* in St. MATTHEWES FRIDAY-STREETE. 1636.

By *Henry Burton*, Minister of GODS Word there and then.

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1. PET. 2.17.

Feare GOD. Honour the KING.

2. TIM. 4. 1, 2, 3.

I charge thee before God, and the Lord Iesus Christ, who shall judge the quicke and the dead at his appearing, and his Kingdome: Preach the Word, be instant, in season, out of season reprove, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine, &c.

Bernard. in Dedic. Eccl. Ser. 3.

Non miremini, fratres, si durius loqui videor: quia veritas neminem palpat.

Printed, *Anno Dom.* 1636.

TO THE KINGS
MOST EXCELLENT
MAIESTIE,

CHARLES:

BY THE GRACE OF GOD,
King of Great Britaine, France
and Ireland, Defender
of the Faith, &c.

SIR,

What the title in the front professeth, FOR GOD, AND THE KING, *the substance thereof was by me preached in two Sermons on the last fifth of November,* 1636. *to teach my people obedience to both. And for this, I was by the divine providence directed to this Text* (Prov. 24. 21. 22.) *My Sonne, feare thou the Lord and the King, and meddle not with them that are given to change. For their calamity shall arise suddenly; and who knoweth the ruine of them both? The doctrines of which text, as I thought the more necessary to be preached and pressed in these times of Apostacy, and defection from the due obedience both of God and the King: So I deemed that day* (the memoriall whereof should cause all loyall subjects for ever to detest all Innovations tending to reduce us to that Religion of Rome, which plotted that matchlesse treason) *the most seasonable for this text, as wherein our Solemne acknowledgement of our sacred thankes to God for our great deliverance* (the fruits whereof we injoy at this day under your Royall and happy goverment) *being a strong ingagement and inducement to every good duty both to God and the King, might worke the more kindly effect in the hearers; a word in season, being* (as the wiseman saith) *like Apples of gold in pictures of silver.*

Now although the generall good acceptation of the word then preached, whereby the peoples hearts were much affected, being instructed

and exhorted to sticke closse to God and the King in all manner of duties to each, that none of those, of whom my text admonisheth, might worke a disunion, might have beene a sufficient motive of publishing those Sermons in Print, for the generall good of all your Majesties loving Subjects throughout this your Kingdome; yet Loe a necessity is now layd upon mee. For on December 3. after my house had been searched by a Pursuivant, Constables, and Wardens of the Company of Stationers for a booke which I had not, then and there, the Pursuivant served me with Letters Missive from the High Commission to appeare on Twesday then next ensuing, before Doctor Ducke at Chesewicke, there to answer to Articles against me. The Articles were all of them against my preaching, and in speciall, and by name, against my Sermons on November 5. on Prov. 24. 21. 22. Therein was objected to me, that I preached against sundry Innovations (which indeed was one speciall point in my text) as alterations in the booke for the fift of November; alterations in the new Fast-booke, contrary to your Majesties Proclamation, which Orders the old Fast booke set forth by your Majesties authority to be reprinted and published; alterations in the Booke of Common Prayer, set forth by Act of Parliament; as turning out of the Collect for the Queene and Royall Progeny, these words, Father of thine Elect, and of their seed, as if they would blot out your Majesty, Queene, and Royall Progeny out of the number of Gods Elect: and in the Epistle on Sunday before Easter. for IN the name of Iesus, is now put, That AT the name of Jesus, &c. alterations in setting up of Altars, Images, Crucifixes, in bowing to the Altar: in putting downe afternoone Sermons on the Lords dayes in sundry Dioceese: in allowing no other Catechising, but by bare Question and Answer out of the Booke, without expounding of the maine Principles of Religion to the ignorant youth and people in reading of a second Service at the Altar, in the upper end of the Chancell, where in many great Churches the people cannot possibly heare, & not even in lesser Churches, or indifferent, without a stentorious voyce of the Minister: together with sundry other things of the like nature: some truely alledged, which I am readie to maintaine against the Innovators, and some falsely and maliciously perverted, whereof I am readie to give your Majestie a true account. And in the end of all the Articles, I was charged to bring in a true copie of my Sermon. The conclusion was, a booke tendred to me to sweare to answer to those Articles.

Hereat I startled, admiring that those things should be charged upon me as crimes, which both were truthes, and pertinent to my text, & neces-

necessarie to admonish my people of, as leading them from the feare of God, and of the King. I also (upon the sodaine) apprehended, that I could expect small justice of those, that were not only the countenancers, but practisers, yea and (which is the highest degree of all iniquity) open maintainers of such innovations, and that in that verie Court, where they ought rather to bee severely Censured and Suppressed; but that on the contrarie I should be there censured as a Delinquent, for exceuting my Ministrie, in speaking the truth, and reproving of Sinne. And againe considering with my selfe that this cause was of a higher nature, then to be so much as hazzarded upon the judgement of those, who were professed parties; I presently reflected my thoughts upon your Sacred Majestie as not only worthie to take the cognizance of so waightie a cause, and the best able both in respect of your Princelie wisdome, & unpartiall judgement to waigh it in a just ballance: but also as the prime and principall person, next unto God, whose honour and welfare it most neerelie concerneth; and who next after God, are ingaged in my text to inquire into. So as my replie to Dr. Ducke was, Sir, I humblie appeale to the Kings Majestie my Soveraigne and Patron, as my judge in this cause, and before whom I shall be both a Defendant, and Complainant. For I hold it not fit, that they who are my adversaries, should be my Iudges. These were the verie words of my Appeale to Your Majestie as I remember.

Now then my Gracious Soveraigne, that which my profest adversaries in so just a cause did unjustlie & against the Law require of me, namelie to bring them a copie of my Sermon, that so they might at their pleasure take advantages by perverting of my words. I doe here most freelie and faithfullie in all humblenesse present to Your Majestie, yea and that with manie additions and inlargements (like to Ieremies rowle) that in the chiefe place Your Majestie may take a full account of the whole matter whereof nothing is concealed; and so also, as all Your loving and loyall Subjects may make good vse of it. Herein (besides manie other things, the reading whereof will not (I hope) be losse of time to Your Majestie) I have observed sundrie perillous innovations set on foot in this Your Kingdome, worthie Your Majesties saddest consideration. And to whom (next unto God) should I addresse my complaint herein, but to Your Majestie whose honour I cann or but be most tenderlie sensible of, so deeplie suffering in those Innovations herein mentioned? For how frequentlie and Solemlie hath your Majestie made most Sacred Protestations to all Your loving Subjects, that you would never suffer the least innovation to creep into Your Kingdome? And here, both for the comfort of us Your faithfull

people, and for the conviction and condemnation of our Innovators, and for the refreshing of the memorie of Your Majesties Golden Sayings, never to be forgotten, as most honorable to Your Majestie let me set downe a few of them. Your Majestie in Your Declaration to all Your loving Subjects, of the causes that moved You to dissolve the last Parliament, published by Your Majesties Speciall command, 1628. pag. 21. hath these words: We * call God to record, before whom we stand, that it is, and alwaies hath been our hearts desire to be found worthie of that title, which we account the most glorious in all our Crowne, DEFENDER OF THE FAITH, neither shall wee ever give way to the authorising of anie thing, whereby anie innovation may steale or creep into the Church, but preserve that unitie of Doctrine and Discipline established in the time of Queene Elizabeth, whereby the Church of England hath stood and florished ever since. And in your Declaration prefixed to the Articles of Religion, speaking of Ordinances and Constitutions in Convocation by Your Majesties leave, and under Your Seale, is added this Proviso, Providing that none be made contrarie to the Lawes and Customes of the Land. More might be added. All which well considered, how audacious, yea how impious are our Innovatours, how fearelesse of Your Majestie, how regardlesse of Your Royall Honor, that in their Innovations make such havocke, commit such outrages, and that upon the open theater? New Rites and Ceremonies doe now, not steale and creep into the Church, but nudo capite are violently and furiously obtruded upon Ministers and people, and that with suspension, excommunication, ejection out of house and home, threatnings and thundrings to the refusers, who dare not yeeld conformity unto them, as being against both Law and Conscience, and these your solemne declarations. So as it seemeth these Innovators will put it to the triall, whether their practises will more prevayle against your Majesties Solemne and Sacred Protestations to the contrarie, which stand upon Record, in æternam rei memoriam. that so they may, as much as in them lyeth, blast the beautie and glorie of Your Royall Name delivered in Annales to posteritie, as if it should be said, This King had no regard to sacred Vowes, and solemne Protestations (which God forbid it should ever enter into the thought of any of Your loving Subjects) to suspect, or whether your Majestie will looke more narrowly into their desperate practises, and (not suffer your selfe to be abused through credulitie of their blandishing flatteries, and brimfull suggestions, and Your people most intollerably oppressed under their lawlesse power) will bee pleased upon others true reports (true reports, I say; for who dare report falsely of them, when so few dare speake the truth

a Golden sentence.

truth against them, they be so patent and vindicative) to make a full Scrutiny, and inquiry into their exorbitant and extravagant courses, and thereupon to acquit Your Honour in executing of Iustice upon the Delinquents. I doe not charge any one particular person. That honor is reserved to Your Majestie. For as Salomon saith, It is the honor of Kings to search out a matter. And for me Your Majesties old and faithfull Servant, while as Christs Minister, & a watchman of Israel, yea a Sentinell perdu, I discover both present, and thereupon (in my apprehension) consequent dangers to my Soveraigne and his State, and while, as the poore sheep, I appeale and complaine to my Shepherd: oh never let my Shepherd either leave me in, or deliver me into the power of the wolfe! And while all along I plead for God and the King, for Feare and Obedience, and against Innovators, the enemies of both: oh let my God and my King protect their poore Servant against his adversaries; the Innovators in my text! Who if they quarrell these my charges, I beseech Your Majestie lay Your charge upon them to make a full and cleare answer unto them.

What shall, or can I say more? Your Majesties Wisedome can pierce deeper into this cause, then my shallowneſſe is able to give intimation, wherein you will easily discerne how deeply You are ingaged to close with God and Your good Subjects against all those Innovaters, the disturbers of the peace, and distractors of the unitie of Your Kingdome, so as thereby You shall become the most glorious Prince in Christendome, formidable to Your enemies, and amiable to all Your good Subjects, whose hearts and affections being indeered hereby, will become a richer Mine to Your Majestie, then all the Westerne Indies to the King of Spaine.

And if my stile seeme sharper then usuall, be pleased to impute it to my Zeale and Fidelitie for God and for Your Majestie, when I am to encounter with those that be adversaries to both. And if any word have dropped from my pen, which malice may pervert and wrest to my prejudice, I beseech Your Majestie to be my Judge Your selfe, and to consider, as on the one side a weake man, so on the other a Minister of Christ whose message hee durst not but faithfully discharge to his uttermost power, and at his uttermost peril. Nor must I looke to fare better then the Prophets of old, who complained of those, who made a man an offender for a word, and laid a snare for him that reproved in the gate; Yea then Christ himselfe, whom the Pharisees thought to intangle in his words: Yet my comfort is, that a Prince so gracious, so righteous, so religious shall be my Judge. And if my simplicitie shall be by my captious Adversaries found worthy of censure for a word

 misplaced,

misplaced, or so; I shall the more willinglie undergoe their censure, so as they may have their condigne punnishment according to the Law, for their most perrillous Innovations. In fine, my last comfort is, and will be, that in case they shall for the present beare me downe, together with so Noble a cause as this is (which yet I know will in time, beate all its Adversaries downe, sith it is Christs owne Cause) I have been a true witnesse of Christ, and a faithfull subjekt of Your Majestie, in thus freeing mine owne soule by discharging of my duety: What ever become of my body, which is every day threatned by Pursuivants to bee haled to Prison, if Your Majesties Justice, and good Lawes doe not all the better safeguard mee. But prison or not prison, I heartily thanke my Lord Iesus Christ, who hath accounted mee faithfull, and called me forth to stand for his cause, and to witnesse it before all the World, by publishing my said Sermons in Print, that thereby also I might cheere both the cause, and my credit, which they have publikely, before hearing, branded with sedition. All which I humbly commit to Your Majesties Royall Patronage, as W onext under God, are most interessed in the Cause. Now the Lord Jesus Christ, the King of Kings, and Lord of Lords, so unite and combine your heart unto Himselfe, that You being guided by His Spirit of Wisedome & Vnderstanding, of Councell and strength, and of the feare of the Lord, You may doe Valiantly, and prosper; in stopping the course of all Innovators and Backe-sliders into Popery, that so with, and under Christs Kingdome, Yours may be established in Righteousnesse to You and your Royall Posteritie, until time shall be no more, Which is the daily Prayer of,

Your Majesties dutifull

21 JU 39

Servant and Subject,

HENRY BVRTON.

FOR GOD, AND THE KING.

PROVERBES. 24. 21, 22.

My ſonne feare thou the Lord, and the King, and meddle not with them that are given to change. For their calamity ſhall riſe ſuddenly; and who knoweth the ruine of them both?

THis time is a time of ſorrow and humiliation: but this day a day of joy and feſtivity, to bee celebrated in this our anniverſary thankful remembrance of a great and memorable deliverance, as on this day, 31. yeeres agoe. So as this day falling in ſo ſad a ſeaſon, is like a ſtarre peeping and ſhining forth through the cloudes of a dole-

ſome duskie night, and by and by ready to be overclouded againe. Such is our joy, ſuch is our ſorrow, this long, that ſhort, this a ſummer and a winter plague, that a widowes joy, a blaze, and away. Yet ſith God is pleaſed in the midſt of judgement to remember Mercy, there is no reaſon that this calamitous time ſhould ſo farre dampe us, as to deprive both us of our comfort, and God of his glory this day. Therefore wee may ſay with *David*, *Why art thou caſt downe, o my ſoule? I ſhall yet praiſe him, who is the health of my countenance, and my God.* Or as Pſal. 101. *I will ſing of Mercy and Iudgement.* And ſurely that joy is ſoundeſt, which is ſeaſoned with ſome ſorrow. As ſaith the Pſalmiſt, *Serve the Lord with feare, and rejoyce with trembling.* It's good to be *merry* and *wiſe*, as ſaith the Proverbe. Sadneſſe is as ſalt that ſeaſoneth our mirth, and preſerues it from corruption. Well, bleſſed be God, who in the midſt of many ſad dayes, Hee hath ſent us this joyfull day to ſing praiſe unto him for that mercy, which hath made it a day of joy unto all good Chriſtians, and all good Subjects in this land.

Invicem cedunt dolor & voluptas: brevior voluptas. *Senec.*

Pſal.42.11.

Pſal.2.11.

Suitable therefore to the occaſion of this day, and ſeaſon, I have made choice of this Text: It comprehends one of thoſe wiſe Sentences, Counſells or Proverbs, which King *Solomon*, a Preacher alſo, inſpired with the ſpirit of Wiſedome from God, hath left recorded for inſtruction of the Church of God in all ages. If wee ſeeke to find the coherence, or dependance of theſe words, wee

may.

may quickly looſe our ſelues, and our labour. For this Booke, of the Proverbs is fitly compared to a bagg full of ſweete and fragrant ſpices, which ſhuffled and ſhaken together, or taken ſingle, doe yeeld forth a moſt pleaſant and comfortable odour. Or to the Starres in the firmament, each in it ſelfe glorious, and independent of another, yet all receive their light from the Sunne. Like as Eccleſ. 12. 11. *The words of the wiſe are as goads, and as nayles faſtened by the Maſters of aſſemblies, which are given from one Sheepheard. This one Sheepheard* is Chriſt, *the Sunne of Righteouſneſſe*, who inlightens all the Prophets. Or heere are *ſtudds of ſilver in borders of gold*: Cant. 1. 11. *Or apples of gold in pictures of ſilver.* Prov. 25. 11. *And theſe things belong to the wiſe.* v. 23.

The words recited containe three things in generall. 1. an Exhortation. 2. an Admonition. 3. a reaſon of the admonition. The Exhortation in theſe words, *My ſon, feare thou the Lord and the King.* The admonition in theſe words, *And meddle not with them that are given to change*: the reaſon of the admonition in theſe words, *For their calamity ſhall ariſe ſuddenly, and who knoweth the ruine of them both?*

In the Exhortation, theſe perticulars are conſiderable. 1. The Perſon Exhorting, and that is King *Solomon* inſtructing the people as from Gods owne mouth. 2. The perſons exhorted, to wit, all Gods people, repreſented heere in the ſingular number, under the name of one ſonne: and

this by a neere bond of relation, by a ſtrong cord of affection, diſtinguiſhing him from others, and appropriating him as Gods owne peculiar, *My Sonne*. The duty exhorted unto, is *feare*: the obiect of this feare is twofold. 1. *The Lord*. 2. *The King*. In all which we are to obſerue three things; 1. The order of this feare, firſt *the Lord*, and ſecondly *the King*. 2. the connexion of theſe two, as things inſeperable in this duty of Feare, *Feare the LORD, and the KING*. 3. The ſpeciall property of this duty, as peculiar to the child of God, above all other, *My ſonne, feare THOV the Lord and the King*, as if *Solomon* ſhould have ſaid, *My ſonne*, how ever the ſons of *Belial*, the men of the world caſt off all feare, both of God and man, yet *feare THOV the Lord and the King*. This is the reſolution of the Exhortation.

2. In the Admonition, wee are to note three things. 1. The admonition it ſelfe, *meddle not*. 2. Who they be of whom Gods children are admoniſhed, namely ſuch as are ſaid here to *be given to change*. 3. The antitheſis or opoſition, betweene theſe changlings, and them that truely feare *God* and the *King*.

3. In the reaſon of the admonition annexed, which is taken from the dangerous condition, that theſe, who *are given to change*, are obnoxious unto: wee obſerve, 1. The matter of their danger, in theſe words, *Calamity and ruine*: then the manner of their calamity and ruine, ſet downe, 1. In it's ſuddenneſſe, and 2. in its certainty. It ſhall

riſe

riſe ſuddenly: and laſtly the unexpected meanes of their ruine contrary to all outward appearanc, And who knoweth the ruine of them both: That is, though there be no outward appearance of ruine to theſe men, but that all things proſper with them, and ſeeme to be on their ſide, yet their ruine ſhall be from both theſe, as wee ſhall further open by and by.

Now having diſtributed the words into their ſeverall parts, and that without curioſity, taking them as they lie naturally in the text: come wee briefely to give you the ſence of the words. Firſt, *My ſonne*, a compellation frequent and familiar in this book of the Proverbs, as ye may ſee throughout. It is a voice beſeeming a father to his child, or an ancient to a young man, or a Paſtor and Preacher to his hearer, or God Himſelfe to his people; by his Miniſter, as in this place. So Prov. 23.26. *My ſonne give mee thine heart*, &c. which cannot be underſtood, but as ſpoken by *Solomon* both from and for God, as who may juſtly challenge our heart, and none but hee. So heere.

Secondly, for *feare* here: what kind of *feare* is here meant? There are in Scripture ſundry kinds of feare: as 1. a naturall feare, which was in Chriſt himſelfe, as man, and is in every man: 2. a filiall feare, as in genuine children to their Parents: 3. a Servill feare, as in all wicked men, and in the divels themſelves, who tremble at God: 4. a civill feare, as of Subjects to their

Prince. 5. a religious feare, as in true Christians towards God. Now this *feare* in this place is to be distinguished, though not in name, yet in nature and kinde, according to the difference of the severall objects of it. So as when it is ascribed to God, as the object of it, it is a religious feare: but as it is applyed to man, as its object, as here, it is a civill feare. The feare of the Lord then, *Iehovah*, that is, God the Father, and Christ, as the ordinary Glosse, is a religious feare: the feare of the King is a civill feare. And though these two feares differ in their kind, yet in resemblance and similitude they are not unlike. As, the feare of the Lord is a filiall feare: so is the feare of the King: the feare of God comprehends in it all duties required of his children: the feare of the King all duties required in Subjects towards their Prince: there is a feare of universall obedience due to God: and there is a feare of universall obedience next under and after God, due to the King: there is a feare of adherence to God: and a feare of adherence to the King. So much in briefe for the opening of this word feare: *Feare thou the Lord and the King.*

Now for the admonition: *Meddle not.* It is not meant here, that wee may not meddle at all, by way of reproofe, detection, conuiction, impeding or impeaching their wicked courses and practises: but not to meddle, that is, haue no fellowship, side not, countenance not, approue not, applawd not such men in their euill wayes. As

(*Gen.*

(*Gen.* 49. 5.) *Iacob* ſaid of *Simeon* and *Leui*, *inſtruments of cruelty*, *O my ſoule*, *come not thou into their ſecret*; *vnto their aſſembly mine honour be thou not vnited.* Or as *Pſal.* 1. 1. not to *walke*, *ſtand*, *ſit* with them in their *Counſels*, *wayes*, *chaire.* Or as *Pro.* 1. 10. 15. *My ſonne*, *if ſinners intice thee*, *conſent thou not*, *walke not thou*, *in the way with them*, *&c.* But who are theſe men we are admoniſhed of? Such as are giuen to change. The beſt interpreters expound it of innouations either of Religion, or of the Republick: So *Mercer*, and *Lauater Pagnin* renders *gnim ſhonim---cum iterantibus iniquitates. Vulg. cum detractoribus. Tremellius & Iunius*, *cum* * *varijs*, Such as change and breake the Commandemente of God, and of their Princes, and fall away from the feare of God, and the King in their rebellious life. But we need goe no further then our owne tranſlation, which is very full, meaning it of all ſuch as are factious, ſeditious, giuen to change the Lawes of God, and the King.

* Id eſt cum variantibus ac perfringentibus Dei, ſuorumq; Principum mandata denique deficientibus vita ſua immorigera a reverentia Dei et Regis.

Laſtly, for the reaſon annexed, one terme ſeemes ſomewhat difficult, as being ſubiect to different interpretations: *the ruine of them both*: what's meant by *them both*? Some (as the Ordinary Gloſſe, and Lyra) referre it to detractors, and thoſe that intertaine and hearken vnto them: to Arch-hereticks, and thoſe that are ſeduced by them: to ſuch as derogate from Chriſt, and others that ioyne with them. Others againe, as *Mercerus* and *Lauater*, vnderſtand ruine of them both

both in an actiue sense, referring the ruine of those that are giuen to change, to *God and the King*, who shall bring ruine vpon them: as if it were expressed thus, *who knoweth the ruine, that God and the King*, whose lawes they violated and innouated, shall cause suddenly to arise and fall vpon them. So as though these bee different interpretations, yet they may well bee reconciled together, and may serue for the mutuall amplification and illustration of each other. For innouators are alwayes notorious detractors and sycophants, derogating from those things, which they goe about to innouate or abrogate, that so they may establish their owne nouelties, whither in Church, or, State, or both. And euer such ringleaders haue their disciples and followers, ready to be instruments of their wicked designes. These ringleaders with their adherents and complices shall both fall and perish together: and both God and the King, that is, the iustice of Gods Law, and mans Law shall conspire together to root them out.

Lastly, to shew the manner of their vnexpected ruine or calamity, it is sayd, It shall *rise*: that is, although they seeme to bee so high, as to surmount all feare of dangers, as trampling all vnder their feet: yet calamity shall rise aboue them, and bring them to ruine. As the Lord saith, *Ier.* 37. 10. Also, Their calamity, noteth that God hath layd up judgements in store, proper and peculiar to the wicked. This for the sense of the words;

words; wherein if I have beene a little the longer, yet it is not fruitlesse, both becauſe we may takea view of the ſenſe of the whole text together, and alſo lay the better grounds for thoſe ſundry inſtructions, which will naturally iſſue from the ſame.

Come wee then to points of inſtruction ariſing from this text.

The firſt is this, from this compellation, *My ſonne*: That euery one ought ſo to addreſſe himſelfe to the hearing of the Word of God, as a Son of God. Here we ſee God ſpeakes unto us, as unto ſons, *My ſon ifeare &c. My ſon, heare the inſtruction of a Father*: as chap. 4. 1. & 2. 1. &c. So Heb. 12. 6. *And yee have forgotten the Exhortation, which ſpeaketh unto you, as unto children, My ſonne, deſpiſe not thou the chaſtning of the Lord, &c.* This is that exhortation, *Prov.* 3. 11. *Point.* 1.

But how can poore men, as wee are, be ſayd to be the Sonnes of God? *Queſtion.*

In briefe: not by nature, for ſo Chriſt only is the Son of God: but by adoption and grace wee are made the Sons of God through faith, as *Gal.* 4. 5. & *Gal.* 3. 26. *Anſwer.*

Now this addreſſement, as of ſons, to heare Gods Word, is very effectuall and profitable in ſundry reſpects: As 1. It is a ſtrong motive, and ſweet preparatiue to a reverent attention. *I will hearken* (ſaith David) *what the Lord God will will ſpeake: for hee will ſpeake peace unto his people, and to his Saints.* And the Theſſalonians are commended, and *Paul* thanketh God, *that they received the word, not as the word of man, but as it is indeed the word of God.* When a ſonne heares the counſell of his Father, that is wiſe, loving, kind, true, and Pſal. 85. 8. 1. Theſſ. 2. 13

powerfull to make good what he sayth, it drawes on, and commaunds attention. Such a Father is God, infinit in all his Attributes.

Secondly, to heare as a son; makes for fervent affection, in loving, imbracing, and highly esteeming the Word of God. The reason that many men doe not receive the Word of truth in the love of it, is because they are none of his sons. They are as * *Ahab*, they heare the truth at the Prophets mouth, but they hate him and the truth. As Christ said to the Iewes, when they boasted that God was their Father, and they were *Abrahams* children: *If God were your Father, you would love me: And if Abraham were your Father, you would doe his workes, for he rejoyced to see my day.* It is therefore a son-like affection, that intertaines Gods Word with love, whither he checke, or whither he cherish, whither hee threaten, or comfort.

* 1. King. 22.

John 8. 39. 41. v. 42. 39.

3. To heare as a sonne, is an inducement to frequent meditation of the Word heard. As *Prov. 7. 1. 2. 3. My sonne, keepe my words, and lay up my Commaundements with thee. Keepe my Commaundements and live; and my Law, as the apple of thine eye. Bind them upon thy finger, write them upon the table of thine heart.* For the instructions of such a Father, are so many Iewels. As Prov. 1. 1. 9. *an ornament of grace to thy head, and chaines about thy necke: yea a crowne of glory.* Prov. 4. 9. Now a man will alwayes bee mynding his treasure, where his Iewells bee. Where the *treasure is, the heart will bee*, saith Christ.

Nec quenquam senem audivi oblitum, quo loco thesaurum abdidisset. Omnia quæ curant, meminerunt. Cic. de Senectute.

4. To heare Gods Word as his Sonne, makes for diligent observation and obedience. This is the true tryall of Sons, if they observe their Fathers commaundements

ments. *If I be a Father*, saith God, *where is mine honor.* Mal.1.6.
Our Fathers honor is our following of his counsells, and obeying his Commaundements.

Vse. 1. for tryall of our Son-ship, by these former signes and markes: by our reverent attention in hearing, as to Gods owne Word: by our fervent love in intertayning his Word: by our frequent meditation of it: and by our frequent meditation of it: and by our diligent observation. As. *Zach* 6. 15.

2. For instruction: this is the maine duty of a Christian to bee most carefull of his behaviour and frame of spirit, about the hearing of Gods Word. And therefore Christ often admonisheth his disciples, *Take heed how ye heare*, and *Take heed what ye heare.* For according to our hearing is our soule indued with faith, and seasoned with grace, and illuminated with sound and saving knowledge of Christ, and the whole course of our life regulated and framed.

3. And lastly, for reproofe and conviction of those, as no Sons of God, but enemies, and rebels, that hate and despise Gods Word in the powerfull Ministry of it, and doe with might and maine labour to oppose and oppresse it. Such plainly shew themselves whence they come, namely as those mysts and foggs from the bottomlesse pit, which darken the cleare light of the Sun and Starres: so doe these overclowd the beames of the Gospel, that they cannot shine forth to the Church of God. Or they are those froggs, uncleane spirits out of the mouth of the Dragon, and Beast, and false Prophet, whose croking cryeth downe the voyce of Gods Ministers, and which doe corrupt the pure streames of the waters of life by their filthinesse. In a word, these

are the limbs of the Beaſt, even of Antichriſt, taking his very courſes to beare and beat downe the hearing of the Word of God, whereby men might bee ſaved; like to the Iewes, of whom the Apoſtle ſayth, *who both killed the Lord Ieſus and their owne Prophets, and have perſecuted us, and they pleaſe not God, and are contrary to all men, Forbidding us to ſpeake to the Gentiles, that they might bee ſaved, to fil up their ſinnes alway; for the wrath is come upon uhem to the uttermoſt.* And ſurely the wrath hangs over the heads of theſe men, which muſt needs ſeaſe upon them ere long, if they ſpeedily repent not, whereof there is little hope. But leave wee them, and come wee to the matter of the exhortation.

Point. 2. Feare thou the Lord &c. Whence the point is: 1. That it is the duty of every true Chriſtian to feare the Lord, aud this, with a filiall feare, as is, implyed in this word, *My ſonne, feare thou the Lord.* This filiall feare is, uſed in Scripture for the whole worſhip and ſervice of God, and comprehends in it all vertues and graces of Gods ſpirit. As Eccleſ. 12. 13. *Let us heare the end of all, Feare God and keepe his Commaundements: for this is the whole man*: that is, the whole duty which God requireth of his children. So Deut. 6. 13. *Thou ſhalt feare the Lord thy God, and ſerve him, and ſhalt ſweare by his name.* And Eſa. 29. 13. *Their feare towards mee is taught by the precept of men*; that is, *the worſhip and ſervice they performe unto me, is taught by mans precepts.*

Matth. 15. 9 Which is that vaine worſhip, whereof Chriſt conviuceth the Phariſes, *In vaine they worſhip me, teaching for doctrines, the Commaundements of men.* And Acts 10. 35. *In every nation hee that feareth God, and worketh righteouſneſſe, is accepted of him.* Thus by theſe places

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wee ſee, how the true feare of the Lord, is taken for the whole worſhip and ſervice of God, both internall, and externall, and ſo for every grace of Gods Spirit in us, as faith, hope, love, and the like.

Reaſons of this point. 1. Becauſe the true feare of God is a fundamentall grace, and reſpecteth all the Commaundements of God, as the object of it. As Pſal. 112. 1. *Bleſſed is the man that feareth the Lord, he delighteth greatly in his Commaundements.*

2. Becauſe where God is not truly worſhipped, there is no feare of God. As in Eſay 29. 13. *This people draw neere me with their mouth, and with their lips doe honour me, but they have removed their heart farre from me.* And the reaſon is added. *Their feare towards me is taught by the precept of men.*

3. Becauſe where other vertues be not, the reaſon is, becauſe true feare is not. Which argues, that true feare of God is inſeparably combined with other graces. As Rom. 3. 10. 18. the Apoſtle reckoning up a bead-row of iniquities, concludes with this reaſon, *There is no feare of God before their eyes.* So Mal. 3. 5. *I will come neere to you to judgement, and will bee a ſwift witneſſe againſt the Sorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſſe the hireling in his wages, the widow, and the fatherleſſe, and that turne aſide the ſtranger from his right.* Well, what's the ground of all this wickedneſſe, It is there added, *And feare not me, ſaith the Lord of Hoſts.*

4. Becauſe holy feare is the ſeaſoning and ſalt of every vertue, and of the whole worſhip of God. As Pſal. 5. 7. *In thy feare will I worſhip towards thy holy Temple.* So Pſal. 2. 11. *Serve the Lord in feare.* Which

I ſay, is ſuch a feare, as hath in it faith, love, affiance and other graces.

5. Laſtly, wee are bound to perforne all obedience to God in a holy feare, by vertue of the Word of God as the rule, and of the Covenant God hath made with us in his Word, and we with him. Gods Law is ſo the rule of our feare, and obedience to God, as it is death to feare or obey him otherwiſe, then hee hath commaunded us in his Law. Els it is rebellion, not obedience, will worſhip, not ſervice to God. And this wee are bound to by mutuall Covenant. 1. God binds himſelfe to be our God and King by Covenant in his word: as Exod. 20. Secondly, wee bind our ſelves by a reciprocall Covenant, as in our Baptiſme to bee his Servants, and to ſerve him as hee hath commaunded in his Law.

Vſe of this point is firſt for reproofe and conviction of the whole Romane Synagogue, as being altogether devoyd of the true feare of God; and conceequently, is no true Church of Chriſt, none of the Kings Daughter, none of his ſpowſe. Why? For all her feare towards God is taught by the precept of men, her ſervice of God is a Maſſe of Idolatry and Superſtition, Will-worſhip of mans invention; and therefore though they draw neere to God with their lipps, yet their hearts are farre from him. And ſo in vaine they worſhip him, nay they worſhip the Devill, and not God, as the Appoſtle ſheweth, 1. *Cor.* 10.20. For all Idolatry, as that of the breaden god in the Maſſe, is the worſhip of the Devill. They will ſay, they worſhip God in the Hoſt: So did the Pagans plead for themſelues, that they worſhipped God in their Idols. Yet, ſaith the Apoſtle, I ſay, that

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the things, which the *Gentiles* sacrifice, they sacrifice to Devills, and not to God. And God disclaimes all worship of Him, that is not according to His Word, & He abhorres such presumptuous worshippers, as those that doe not feare him. So as secondly heere are justly reproved those men, as wanting the true feare of God, who in these dayes shew themselues Antichrists Factors, both in teaching, practising, and pressing new Formes of worship *Secundum usum Sacrum*, and setting them up againe in Churches, as Altar-worship, Iesu-worship, Image-worship, Crosse-worship, and the like. A plaine evidence, that these men (what ever they most hypocritically pretend, and would bee accounted as a new kind of Saints dropped downe out of the cloudes, as most holy and devoute persons) have no true feare of God in them. Yea their hearts are far from God. Their feare is more towards an Aultar of their owne invention, towards an Image and Crucifix, towards the sound and sillables of Iesus, then towards the Lord Christ. For did they truely feare Christ, they would not (as they doe) so desperately and furiously persecute him in his faithfull Ministers and members, and make havocke, and turne upside-down the very glory of Christ's Kingdome in the Ministery of His Word, and power of Religion, and purity of his worship, which they altogether trample under, and defile with their Wolvish feete. Therefore, forasmuch as they set up and teach a false feare, and worship of God in the Churches, I (saith the Lord) *will proceede to doe a marvellous worke among the people, even a marvellous worke, and a wonder: for the wisedome of their wise men shall perish, and the understanding of their prudent men shall be hid.* And v. 16. *Surely*

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your turning of things upside-downe, shall bee esteemed as the Potters clay. But of these more in their proppet place.

A 2. use is for instruction, to teach us wherein the true filiall feare of God consisteth: namely in the true worship and service of God internall and extarnall, according to the exact forme and prescript of his Word. Not to swerue one haires bredth from it. Againe, that true feare of God stands in an universall obedience to all and every of his Commandements, not onely those of the first Table, but those of the second; nor only those of the second, but those of the first.

So as Thirdly, this may condemn two sorts of grosse Hypocrites. 1. Those that seeme exact and punctuall in observing the Commandements of the second Table: they are no Adulterers, no Drunkards, no inordinate livers; they are not notorious offenders; and what then? Hereupon they applaud themselues, and would be esteemed of the World good Christians, and with the Pharisee thanke God, that in these things they are not as *other men*, *Extortioners*, *Vnjust*, *&c.* They live peacably with their Neighbors, they pay every man his owne, and the like. But what's all this without the feare of God? Where is their Piety, and Love to God, expressed in the duties of the first Table? Are they willingly and grosly ignorant of the knowledge of God? Doe they hate, contemne, neglect his words? Doe they despise his faithfull Ministers? Doe they speake evill of the Way and Profession of Godlinesse? Doe they profane the Lords Sabbaths? Yea, doe they comply with Idolaters in their Altar-worship, & Iesu-worship, and the like? and yet would they bee accounted good

honest

honeſt men? Can they be honeſt and good men, that are enemies of God, and of the Profeſſion, yea and name of holineſſe, and of the power of Religion, and of the true Saints and ſervants of Ieſus Chriſt? Can they be good Chriſtians, which *are enemies to the Croſſe of Chriſt, whoſe end is damnation, whoſe God is their belly, and which minde earthly things*? Phil. 3. 18. 19.

On the other ſide, there is another ſort of Hypocrites, who place all their Religion in the outward performances and duties of the firſt Table, profeſſe a great deale of Religion, would ſeeme very devout, but yet are like the Phariſees, who under a colour of long prayers, devoure Widowes houſes. Of theſe Hypocrites, there are two ſorts. 1. Of them, that are all for outward formality, but their hypocriſie bewrayeth it ſelfe two wayes: Firſt, in that though they ſeeme very devoute, in frequenting the Church, yet it is in a falſe way, mingling mens devices of will-worſhip with Gods Ordinance; & in dividing the Lords day betweene God and the Devill, allowing to *God* onely two houres of the day for his publike worſhip, and the reſt of the day to the luſts of men. Secondly, in that they place all the ſervice of *God* in reading of long Prayers, and thereby exclude Preaching as unneceſſary. And yet they make no bones of oppreſſing *Gods* people, and the Kings good Subjects with burthens intollerable to bee borne. The ſecond ſort is of them, that will ſeeme Religious, and to give *God* his due, but make no conſcience of giving to all men their due: they will make no ſcruple of Lying, of over-reaching in bargaining, of living in ſome ſecret raigning luſt, of oppreſſing, of defrawding, and the like. Theſe are ſo much the more to be abhorred, becauſe by their meanes, Religion, an-

the name of God is evill ſpoken of. And ſuch have beene, and will bee in all ages. Yet woe be to them, that hereupon take occaſion to caſt an aſperſion of reproch upon religion, and all the ſincere Profeſſors thereof, becauſe of a few hypocriticall and falſe hearted Chriſtians, ſo called, who have *a forme of godlineſſe, but deny the power thereof*. There was among the twelve Apoſtles one *Iudas*, a traytor, a thiefe, a notorious hypocrite: were therefore all the reſt ſo? God forbid. And yet is not this one of thoſe ſubtile practiſes, which Ieſuites and their complices, the Popes Factors here in England doe familiarly uſe, taking all occaſions, by laying forth the examples of ſome faylings or perhaps ſome groſſe ſinne in one that is a Profeſſor, to braud the whole profeſſion of Religion? In ſo much as they take the paines, and ſpend their time and witts, in ſetting forth pamphlets, yea ſome larger volumes, as of that poore diſtracted man *Ap-Evans*, who (as they write) ſhould kill his Mother and Brother, and all (forſooth) becauſe they kneeled in receiving the holy Communion. Now it is moſt evident to every ſober & rationall man, that this poore wretch was out of his witts, elſe he had never done ſuch an outragious act. And yet what a hubbub is made hereof, how muſt the Preſſe ſweat with printing this tale of a mad man? how muſt the Court, and Citty, and Countrey, ring of it? And to what end? Namely, to beware of theſe Puritans, & to hate all Puritans for *Evans* his ſake. Alas poore Puritans, muſt they all fare the worſe, for one mad man? Yet this is the charity of thoſe, that are profeſt enemies to true ſanctity and ſincerity. And it matters not whither it be true or falſe: it muſt be believed for truth; though this of *Evans*

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was in another written copy (offered to be licenſed, but rejected) ſhewed to be quite contrary to the firſt relation. And thus the accuſer of the brethren wants not his agents, to make advantage of the falls, or faylings of ſome Profeſſors, not only to the branding of their perſons, but even of Religion it ſelfe, and the whole profeſsion of it. As when ſome, poſſeſſed and overcome with that malevolent humour of blacke melancholy, through Satans prevailing over the weaker part, doe make themſelves away: oh how is this exagitated, and occaſion taken thereby to exclame againſt Religion, or ſome Puritan Preachers, that by the doctrine of Predeſtination drive men to diſpaire? and therefore ſome ſtrict order muſt bee taken for the ſuppreſsing of this Doctrine, as dangerous and deſperate; which notwithſtanding the 17. article of our Religion commends, Saying, *The godly conſideration of Predeſtination, and our Election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feele in themſelves the* working of the ſpirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their minds to high and heavenly things, as well becauſe it doth greatly eſtabliſh and confirme their faith of eternall ſalvation, to be injoyed through Chriſt, as becauſe it doth fervently kindle their love towards God.* So the article, which I note by the way. But the concluſion is, the men of the world will have *Gods* children, or Profeſſors of Religion, either as the pure and perfect *Angels*, without the leaſt ſpot of ſinfull infirmity: or if they be at any time overtaken with human frailty, then they muſt be taken for blacke divels, and their religion to come from hell. But all good Chriſtians, and wiſe men of upright judg-

Article 17.

* What more jeared by a generation of upſtarts in theſe dayes.

ment, will beware of this rocke, not to bee Scandalized, and fall fowle upon the Religion of Christ, either for the hypocrisie of some false Professors, or for the infirmity of those that bee sincere, and upright in their way, but are attended with faylings, and humane frailty. Concerning which the Apostle gives this good lesson: Brethren, if a man be overtaken in a fault, yee which are spirituall, restore such a one in the spirit of meekneſſe, Consideringe thine owne selfe, least thou also be tempted. And againe, we that are strong, ought to beare the infirmities of the weak, and not to please our selves. So much of this point, That it is the duty of every true Christian thus to feare the Lord, as hath beene sayd.

Galath. 6.1.

Rom. 15. 1.

Againe, as there is in Scripture a feare of obedience, which feare comprehends the whole service of God, and is the *whole* of a Christian man. So there is also a feare of adherence, whereby the soule cleaveth inseparably to God. This feare is layd downe in Ier. 32. 40. v. *I will make an everlasting covenant with them, that I will not turne away from them to doe them good: but I will put my feare in their hearts, that they shall not depart from me.* This is the feare of adherencey. And this further sheweth, how this feare is not without fayth, hope, and charity, as without which it cannot adhere unto God. Now from this feare of adherency, we learne:

Point. 3. That the true feare of God in his children, preserves them from falling from God, and his worship. This is cõfirmed by the forenamed place in *Ieremy*. And this is notably set forth, Psal. 112. *Blessed is the man, that feareth the Lord &c. Surely he shall not be moved for ever, v. 6. he shal not be afraid of evil tidings for his heart is fixed, trusting in the Lord, vers. 7.* This is a speciall property & chara-

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character of the true child of God. So 1 Iohn. 2. 19. Speaking of Apoſtates, *They went out from us, for they were not of us, for had they beene of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt, that they were not all of us.* Where we note theſe particulars:

1. All they that are *of us*, to wit, true believers, *doe no doubt continue* in the Communion of Saints.

2. * They that for a time ſeeme to bee of the number of Gods children, and afterwards fall away, it is a certaine ſigne, that they were not indeed, what they once ſeemed to be. So 2 *Iohn.* 9. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: hee that abideth in the Doctrine of Chriſt, hath both the Father and the Sonne. And it is worth the noting, by the way, what is added in the very next words, * *If there come any unto you, and bring you not this Doctrine, receive him not into your houſe, neither bid him God ſpeed: for he that biddeth him God ſpeed, is partaker of his evill deeds.* So that this is the doctrine of Chriſt, namely the doctrine of adherency and perſeverance of the Saints in grace, as here in the grace of feare.

* Aug: De correptili et gratia. Cap. 9. quia non habuerunt perſeueran-tiam, ſicut non vere diſcipuli Chriſti ita nec vere filij Dei fuerunt, etiamquando eſſe videbantur at ita vocabantur.

* v. 10.

This doctrine might further be illuſtrated and confirmed by many reaſons: as 1. from the covenant of God, *I will make an everlaſting Covenant with you, that I will not turne away from you to doe you good: Ier.* 32. 40. This is that *foundation* of God that *ſtands ſure, and hath this Seale, The Lord knoweth who are his.* 2 *Tim.* 2. 19. And becauſe this covenant is founded on God himſelfe, and his free and gracious love depending on himſelfe alone, and not on weake, and impotent man, therefore what ſhould be able to undoe or revoke this everlaſting

Reaſons

lasting Covenant? Not man, nor divell. For *I am per-*
Rom. 8. 38. *swaded* (saith the Apostle) *that neither death, nor life;*
39. *nor Angels, nor Principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Christ Iesus our Lord.*

Secondly, from the nature of true feare, which is a gift of grace from God. 1. a grace of a saving nature, and 2. a free gift of grace. Therefore it is heere added to Gods Covenant, that as Gods Covenant is, *that Hee will never turne away from us to doe us good*: So hee puts his *feare* into our hearts, that wee *shall never depart from Him*. Thus God is tyed to us, and wee to him by sure bonds. And where God gives this feare, he never takes it away. *For the gifts and calling of God are without re-*
Rom 11. *pentance*. And God gives it to that end, that wee shall *never depart from him*.

Thirdly from regeneration: Hee that hath this feare hath the new birth, hee is borne of God; and being *born of God, sinneth not*, that is, *not to death*, and the reason is there rendered, *because the seed of God remaineth in him*, and hee cannot sinne, because hee is borne of God. The
*Examen. reason is most forcible. And * *Arminius* is so puzled with it, as hee cannot tell what to say to it, confessing it is the strongest place that is brought for perseverance. Yet that hee may not say nothing, though to no purpose, hee saith, *The seed of God remaineth so long as it doth remaine*. A poore and pitifull shift. So he may elude all Scripture. So hee may say, Gods Covenant not to turne away from his people to doe them good, is everlasting so long as it is everlasting. Were not this ri-
*Ioh. 6. 39. diculous? So Christ saith, * *This is the Fathers will, that of all, which he hath given me, I should loose nothing.*

Now

Now were it not abſurd to ſay, *It is the fathers will, ſo long as it is his will?* Even ſo it is heere, the conſtant and perpetuall remaining of the Seede of God in us, whereby we are begotten and borne of God, is rendered by the holy Ghoſt, as a ground and reaſon, why ſuch cannot ſinne unto death, or fall away from grace, either totally or finally; and *Arminius* would make it nonſence, ſaying, *So long as the Seed of God remaineth in him that is borne of God.* For hee ſaith, This Seed may bee loſt. If it may be loſt, then God hath loſt His credit; Who ſaith, *Hee that is borne of God cannot commit ſinne, for the Seed of God remaineth in him.* But if the Seed of God remaine not, then hee that is borne of God, may commit ſinne, and ſo periſh for ever, which is contrary to Gods Trueth. And let God be true, and every man a lyar. Yea, this is backed alſo with another reaſon: *Neither can he ſinne, becauſe he is borne of God.* Hee that is once borne of God, cannot ſinne; that is, unto death: For God cannot die, of whom hee is borne againe. All the *Arminians* in the world, with their father *Arminius*, are heere either at a nonplus, or of neceſſitie they muſt ſpeake non-ſence.

Hereunto might be added many other reaſons of the Saints perſeverance in the grace of feare; as becauſe it is the godly mans treaſure. *Eſa.*33.6. *The feare of the Lord is his treaſure.* Now there is nothing, which a man keepes more carefully and ſafely, then his treaſure. And to be ſure, Gods child layes up his *treaſure in heaven*, unacceſſible to the *ruſt*, or *moth*, or *thiefe*: becauſe this feare is combined inſeperably with other graces, as faith, hope, charity, which never faile: for faith is *the foundation of things hoped for*, Heb.11.1. and Hope, *as an anchor*

anchor of the ſoule, both ſure and ſtedfaſt, entereth within the vaile, Heb. 6.9. *and hope alſo maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is giuen unto us.* So as the holy Ghoſt alſo is that *power of God, whereby through faith we are kept unto Salvation.* 1. Pet. 1.5. And whereby wee *are ſealed,* even with the holy Spirit of promiſe, which is the earneſt of our inheritance unto the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

But this ſuffice for the proofe and Illuſtration of the point.

Vſe 1. For terror of all the enemies of grace, Whither Papiſts, Pelagians, or Arminians, who hold and teach the Apoſtacy of the Saints, that they may fall away from grace totally and finally: Surely theſe men are none of Gods Children, they have none of this filiall feare of adherencie, they never had this feare put into their hearts, that they ſhall not depart away from God. And foraſmuch as many in theſe dayes are fallen away from this doctrine of Chriſt, ſo cleerely laid downe in the Scriptures, ſo as they oppugne it with might and maine, and with an inveterate hatred: certaine it is, that they are *gon out from us, becauſe they were not of us; for had they beene of us, they would no doubt have continued with us: but they went out, that they might bee made manifeſt, that they were not all of us.* And by the way, wee muſt not meddle with, ſhew no countenance to, make no ſrindſhip, have no familiarity with ſuch Apoſtates, ſuch changers of the Doctrine of Chriſt. For if there come any unto you, and bring you not this Do-

2. Ioh. 10. 11 ctrine, *receive him not into your houſe, neither bid him God ſpeed: for he that biddeth him God ſpeed, is partaker of his euill deeds.*

Second-

Secondly, Let this bee for admonition to us all in theſe dayes of Apoſtacy; by a godly and filiall feare to ſticke cloſe unto God, and His Doctrine, and worſhip in purity; that nothing may be able to ſeperate us from Chriſt. You ſee, or heare at the leaſt of old heaving & ſhooving to erect Altar-worſhip, and Ieſu-worſhip, and other inventions of men, and all (as it is too plaine) to ſet up Popery againe: and for not yeelding to theſe things, Miniſters are Excommunicated, ſuſpended, yea threatned with * Piſtolling, and with blood-ſhedding, and hanging * as Rebells. And ſo hot is the perſecution againſt Gods faithfull Miniſters and people in thoſe Counties of *Norfolke* and *Suffolke*, as now to ſtick cloſe to Chriſt, is an eminent character of a true Sonne and ſervant of God, as to whom it is ſaid heere, *My ſonne, feare THOV the Lord*: though thou ſeeſt many other give out, and flinch for feare of men, Yet *Feare thou the Lord, my Son*. Which leades us to another point, which is this.

Point 4. A man that truely feares the Lord, is a man of a thouſand, is an eminent perſon, a goodly object, or Spectacle to be looked upon. *Feare THOV the Lord*, is a property peculiar to him. So *Pſal.* 25. 12. *What man is HEE that feareth the Lord?* Find mee ſuch a man: give wee ſuch a man. Why what of him? Hee is in ſpeciall favour with God. *Him ſhall he teach in the way which hee ſhall chooſe*. Yea, God will acquaint him with his *Secrets*, as accounting him his moſt intimate friend. For *v.* 14. *The Secret of the Lord is with them that feare him*. And theſe are ſo rare (like to rich and rare jewells) that *Solomon* himſelfe could find but one man of a thouſand. But eſpecially doth the eminency of

* Dr. Corbet Chancellor to the Bp. of Norwich (Mr. Greenhill an eminent Miniſter coming to him with another Miniſter in humble manner to deſire abſolution from excommunication for the refuſall of conformity to their new rites) ſaid vnto him in a great heat of paſſion, that if hee had the power as hee deſired, he would Piſtoll him.

* As Mr. Buck in his ſermon at Norwich, inveighing againſt the Puri-

Puritans, said, If a cup of cold water had a reward, much more a cup of blood.

As Dr. Corbet said to Mr. Powell a Minister who refused to read the booke for sports, That were it not for a point in the common law, he deserved to bee hang'd drawne and quartered.

that man, that truely feares God, appeare, when other feares stand in opposition against it, as feare of cruell men, losse of liberty, livelyhood, and the like. As Moses his rod was not so famous, for being (though miraculously) turned into a Serpent (for even the Magitians of Egypt by their inchantments could (in show) turne their rods also into Serpents) but herein it was admirable in the eyes of all the Beholders, that thus being a Serpent, it devoured all the Magitians Serpents. And such is true feare, in Gods Child, when it stands in emulation, or opposition with other feares though they seeme never so terrible, as the Magitians Serpents, yet it overcomes and devoures them all. Such was Daniels feare, devouring the terror of the hungry Lyons, which could not devour him; such the feare of those 3. Children, who feared neyther the Kings bigge and furious threats, nor his seven fold heated fiery fornace. Such was Nehemiahs, who being threatened, & moved to fly, answered, (·) *should such a man, as I fly?* So as indeed the true feare of God, is true fortitude and magnanimity. For this, who will not admire Elias, when hee retorted Ks Ahabs words upon him, *I have not troubled Israel, but thou and thy Fathers house &c?* And Elisha, who being brought before the King of Israel, said to him, *were it not, that I regard the presence of Iehoshaphat the King of Iuda, I would not looke toward thee, nor see thee?* Such a spirit of holy feare was in the Martyrs, and Confessors. Maris ·. Bishop of Chalcedon being blind, and cõming before the Emperour Iulian the Apostata, called him Atheist, Apostata, and a desertor of the faith. And when Iulian objected to him his blindnesse, and asked him upbraidingly, *if his God, the Galilean* (meaning

* Iustum et tenacem Propositi virum, non civium ardor Prava Iubentium, non vultus, instantis Tyranni, mente quatit solida. *Horac.*

(·) 1. King. 18. 18. * 2. King. 3. 14. ·. Zozom. Hist. l. 5. Cap. 4.

(meaning Christ) *could not cure his blindnesse*, he replied, *But I thanke my God, that I am blind, that I may not behold such a wretched and impious Apostata, as thou art.* It were endlesse to recite, examples in this kind, except to convince the cowardise of our times.

But yet this Parrhesia, this liberty, and freedome of speech in such cases, is not without the feare of God, but is a branch and fruit, that springeth of it. And this feare showeth it selfe in sundry manners, according either to the present occasion, or the naturall disposition of a child of God, being seasoned and sanctified and guided by Gods Spirit. Sometimes it showes it selfe in meeknesse and mildnesse, sometimes in a greater measure of zeale, and roughnesse; and yet all from the selfe same spirit of godly feare. Of this latter kind are those former examples. Of the former, that of * a poore English Bishop: whom when Theodor the Grecian, Archbishop of Canterbury, without any just cause deprived of his Bishopricke, saying, *Although wee can charge you with nothing, yet that wee will, wee will, Sic volo, sic jubeo*: the poore Bishop humbly replyed: *Paul appealed from the Iewes to Cæsar, and I from you, to Christ.* And how many godly Ministers in these our daies (being most unjustly and illegally, yea and incanonically also, and that in a most barbarous and furious insolent manner suspended, excommunicated, outed of their livings, and so deprived of all livelyhood and meanes to maintaine themselves, their wives and children, and withall rayled upon, and reviled, and most outragiously used, as if they were dogs, and not men) have cause occasion so to answer those that thus use them, *Appealed from the Iewes to Cæsar, and we from you to C.*

* It was in old time, when some Bishops were content to be poore. vita S. Wilfredi. See Camd. Remaines. Wise speeches p. 183.

But what care theſe miſcreants for Chriſt, who thus perſecute him in his members and Miniſters? Yet this is a comfort to all ſuch Miniſters, as ſtand for Chriſt; that as they appeale, and commit their cauſe to him, whoſe cauſe it is, ſo hee will certainly vindicate both his righteous cauſe, and his faithful ſervants in due time. When *Stephen* was ſtoned, he ſaw Chriſt ſtanding at the right hand of God, as ready to revenge his cauſe, which not long after he did, upon all the obſtinate and rebellious Iewes in Ieruſalem. Act. 7.

Vſe 1. Now for uſe of this point: It firſt gives occaſion to Chriſtians, in theſe dayes of lukewarmeneſſe and apoſtacy, to make proofe of their graces, and eſpecially of the feare of the Lord in them, whither it be ſuch, as devoures and ſwalloweth downe all worldly feares.

Secondly, ſith this feare is ſo excellent and rare, wee ſhould be themore earneſt in getting it, as he in the Goſpell was to buy the goodly pearle. He gaue all he had for it. And ſurely it was richly worth it. For as Chriſt ſayth, *what ſhall it profit a man, if he ſhall win the whole world, and looſe his owne ſoule? Or what ſhall a man give in exchange for his ſoule?* A man may by his diſcretion, or Chriſtian Prudence (as they call it) ſo catry the matter, as to ſecure himſelfe from feare of the world; for he can give way, and conforme himſelfe quietly to all humaine impoſitions, and can commaund his conſcience to beare with them, notwithſtanding it doe ſecretly whiſper in his eare, that this ought not to be done, bring an intollerable diſhonor to Chriſt, a diſgrace Miniſtry, a forfeiture of his Chriſtian liberty, a ndall to Religion, and a baſe betraying of the cauſe Chriſt, and of the ſalvation of his owne ſoule. But

yet

yet he wants not reaſons for it. Thereby he ſhall preſerve his Miniſtry, and his credit too, in not being accounted refractory, he ſhall thus purchaſe his peace, and retaine his meanes for him and his, without which he and they muſt begge, and the like. Alas poore ſoule! what's thy Miniſtry worth, when thou haſt abaſed it, and inthralled it to the impious inventions and impoſitions of men? or when thou injoyeſt it, with the loſſe of its vigor, power, dignity, authority? or when thou retaineſt it together with thy outward liberty, livelyhood, peace, credit, with the miſiudging world, and looſeſt thy Chriſt, thy peace of conſcience, thy ((credit with all good and wiſe men, yea heaven and all; what will all thy diſcretion and Chriſtian prudence aduantage thee? O let us rather learne to bee fooles for Chriſts cauſe, let us feare the Lord, and not men, not the world. It's Chriſts counſell to all his, that are his friends, ſaying, *I ſay unto you my friends, Bee not affraid of them that kill the body, and after that can doe no more: but I will forewarne you whom yee ſhall feare, feare him, which after he hath killed, hath power to caſt into hell; yea, I ſay unto you: him feare.* Where Chriſt exhorts us to this feare of God, by a threefold motive. 1. that hee calls us friends. And ſurely ſuch as truely feare God, are the friends of Chriſt, from whom no feare of men can devide them; as we ſayd before. 2. he forewarnes us, that we may not bee unarmed with this feare of God, leaſt otherwiſe wee bee on a ſuddaine ſurpriſed, and overthrowne, before wee be aware, when the great red Dragon with all his terror preſents himſelfe before the woman, ready to bring forth a maſculine birth, which with the mother, he threatens to devoure.

((Bono probari malo, quam multis malis. Auſonius.

Luk. 12. 4. 5.

Reve. 12. 4.

voure. And ſo much the more, when the Dragon is ſo powerfull, as with his tayle to draw the third part of the Starres of heaven, and to caſt them to the earth: that is, when the greateſt part of thoſe, who in their heavenly Orbes and Motions are as Starry lights, ſhining in their doctrine and life, are either by the Dragons threats, or the traines and wiles of his dog-like flattering tayle, caſt from their heavenly ſtation, to the earth, when the love or feare of earthly things ſwayes more with them to draw them downewards, then of heavenly, to fixe them on Chriſt. Thirdly, Chriſt in the forenamed place redoubles his premonition, *Yea I ſay unto you feare HIM*: by which hee would intimate unto us of what force the feare of man is to draw us away from our ſtation with God, if wee bee not well rooted in the feare of God.

Thirdly here is an uſe of caution to thoſe, that are apt to be cenſorious of thoſe, to whom God hath given a greater and more extraordinary meaſure of Chriſtian zeale and courage for Chriſt. For ſuch a vertue, as it is more eminent, ſo it drawes upon it a great deale of envy, eſpecially from thoſe, which as they idolize their counterfeit diſcretion and Chriſtian prudence (as they tearme it) and all becauſe they love to ſleep in a whole, skin, and are loth to hazard a haire of their head for Chriſt: So on the other ſide they elevate and ſlight the noble zeale & courage of thoſe whom they ſee ſo farre to out ſtrip them in this heroick grace, and invincible love to Chriſt: yea they are ready to tearme it raſhneſſe and indiſcretion; eſpecially if the ſucceſſe prove an impriſonment, or other vexation from thoſe, who with their might beare downe the right; and then they

they applawde and hugge their owne prudence and discretion, when in the meane time they injoy their peace aad ease at home. For as an * evill attempt, if it hit well, is called a vertue: so the best actions, being attended with an issue not answerable, are, deemed, by unjust judges, vicious and erronious.

*Prosperum ac fælix scelus virtus vocatur. *Senec.*

Fourthly and lastly, is the true feare of God such a rare and excellent vertue, and so invincible, overcõming all other feares? Then this makes for exceeding consolation to the Church of God, especially in declining times of Apostacy, and when the truth is openly persecuted and oppressed, and Idolatry and Superstition obtruded insteed thereof: when notwithstanding wee see, many Ministers of Iesus Christ (though but few comparatively, in respect of the whole multitude) to stand stoutly to their tacklings, and rather then they will betray any part of Gods truth, and of a good conscience, they will part with their Ministry; liberty, livelyhood, and life too, if need were. This is that which keepes Christs cause in life. This gives Gods people cause of rejoycing, that they see their Captaines to keepe their ground, and not to fly the field, or forsake their colours, or basely yeeld themselves to the enemy. Here is hope, that the cause will prevaile at length. But if all should yeeld or fly, then the field were lost without recovery. Yet how many doe like *Demosthenes*, who seeing his party beginne to bee put to the worst, takes his heeles; and being asked why hee fled so fast: Oh, saith he, that I may preserve my selfe to fight another time? Then sure hee would doe great feats. But in the meane time the enemy is master of the field, and now there is no more place of fighting. So, prudent Souldiers, and

Captaines

captaines among us, seeing *Christs* side (in mans judgement) to be distressed by the enemies prevayling power, thinke it good discretion rather to yeeld to the present extremity, and so to reserve themselves for better times; when in the meane time the cause is by them betrayed, and themselves so led captive, that their captaine *Christ* will never trust to such captaines againe, as to commit the leading of his people under the false colours of their empty pretences. Yea and the people too are willing and perswade their Ministers to yeeld in those smaller matters, as they conceive, rather then to forgoe their Ministry; not waighing either the dangerous consequences of such beginings, or the worthlessenesse of such Ministers, as shall doe such certaine evill, that a supposed (and but supposed only) good may come thereof. *Whose damnation is just*, as the Apostle speaketh. Rom. For *Rome was not built in one day*. And *Rome* being about to bee rebuilt in this land, cannot bee done all at once, but it must bee by degrees; although the builders doe every day get ground, and their building goes on a maine, with an incredible celerity. But I trust they make more hast, then good speed. And me thinkes I see the issue of their building in that of the Tower of *Babell*: of which the Lord said, *Behold the people is one, and they have all one language, and this they begin to doe, and now nothing will bee restrayned from them, which they have imagined to doe*. Even so our new Babel-builders, upon a strong combination and faction against *Christ* and his Kingdome, have begun to build a Tower reaching to heaven in their high imagination, as if they would (as the Giant of old) pull *Christ* out of his Throne: and all outward likelyhoods conspire unto Gen. 11. 6.

their

their more then hoped for ſucceſſe, which no externall meanes can prevent: But as then, ſo now, the Lord is able by an uncouth way, which they never dreamed of to confound them, and their worke, to their eternall infamy. Even ſo, o Lord.

Yet (as wee ſaid before) Gods children muſt take heed for their parts, that they bring not ſo much as a ſticke, or a ſtone, to this building, but that they hinder and ſtop the beginning and creeping in of Idolatry and Superſtition, which elſe is as a breaking in of the Sea, that ſo overflowes the land, and ſo gaines more ground every tide, till it grow incurable. This we have ſeene in theſe Innovations. Firſt Pewes at *Chancel-ends* muſt bee removed, that ſo none may ſit above Gods Almighty. Though this at firſt daſh, brings in the Reall Preſence, Well, what's next? It's fit to remove the Table Altar-wiſe. This was with much hard tugge effected in Saint *Gregories* by *Pauls*, at leaſt for the neere neighbourhood it hath to *Pauls*, and that the daughter may be ſomewhat like the mother (*Ezech.* 16. 44. As is the mother, ſo is the daughter) though the table doe not ſtand end-wayes as an Altar, but with the end to the wall. Well, yet a rayle muſt bee made about it, to inſinuate into the peoples mindes an opinion of ſome extraordinary ſanctity in the Table, more then in other places of the Church, as the Pew, Pulpit, or Font. Yet all this may ſeeme tolerable, and without danger. Well, the like is done in other places. But this growes further on; in many places adorations practiſed to this new Altar-God: yea pleaded for in pulpits, and in * printed books; yea & that in ſundry Colledges in the Vniverſities (the ſeminaries and ſeed plotts of learning and Religion)

Turpius ejicitur, quam non admittitur locus.

Virgil. Egilog. Sic canibus catulos ſimiles, ſic matribus hœdos Noram, ſic parvis compone nere magna ſolebam.

* See Shelfords Sermons. and Dr. Pockl. Sunday no Sabbath. And others.

Religion) ſo farre preſſed, as the exemplary practiſes of thoſe that bee the Heads or Superiors there, may any way draw and induce the inferior Students to their imitation, either through feare of diſpleaſure, or for hope of preferrement. Which how perillous it is, tending to corrupt the whole land with ſuperſtition and Idolatry, every one may ſee. Well now, what's the next? Thus farre wee now ſee Popery, like a thiefe, ſtollen in upon us ſtep by ſtep, when wee, as men * aſleep in our beds, ſuſpected no danger. And perhaps the next degree will bee the placing of their God-Almighty in the Hoſt or Pix viſibly and conſpicuouſly upon the Altar, and a Maſſe with the piping of the Organs, chanted unto it, as the Iſraelites did about their * Calfe, *Exodus* 32. Therefore doth it not concerne Gods Miniſters and people too, even from the higheſt to the loweſt, as one man, to ſtand out againſt this creeping gangrene, that having begun but in the leaſt member, never ceaſeth creping, till at length it heth prevailed over the principall parts & ſo brought death to the whole body, and this ſuch a death, as kills the ſoule, and brings us all backe againe under the moſt intollerable yoake and bondage of Satan

* Matt. 13. 25.

* See the Homily of the place & time of Prayer part 2. Where theſe words are: *Finally Gods vengeance hath beene, and is daily provoked, becauſe much wicked people paſſe nothing to reſort to the Church, either for that they are ſo ſore blinded that they underſtand nothing of God and godlineſſe, and care not with divelliſh example to offend their neighbours, or els for that they ſee the church altogether ſcoured of ſuch gay gazing*

gazing ſights, as their groſſe fantaſy was greatly delighted with, becauſe they ſee the falſe religion abandoned, & the true reſtored, which ſeemeth an unſavory thing to their unſavorly taſt: as may appeare by this, that a woman ſayd to her neighbour: Alas Goſsip, what ſhall we doe at Church, ſince all the Saints are taken away, ſince al the goodly ſights we were wont to have, are gone, ſince we cannot heare the like piping, ſinging, chanting and playing upon the Organs, that wee could before. But (dearely beloved) wee ought greatly to rejoyce and give God thanks, that our Churches are delivered out of ALL thoſe things, which diſpleaſed God ſo ſore, and filthily defiled his holy houſe, and his place of prayer, for the which hee hath juſtly deſtroyed many nations according to the ſaying of Saint Paul. If any man defile the Temple of God, God will him deſtroy. And this ought wee greatly to prayſe God for, that ſuch Superſtitions and Idolatrous manners, as were utterly nought, and defaced Gods glory, are utterly aboliſhed as they moſt juſtly deſerved. So the Homily.

Satan and Antichriſt, from the which the Lord had ſo mightily and mercifully delivered us?

Thus much of the feare of the Lord. Come we now to the next point, which is the feare of the King. In which we are to obſerve. 1. The kind of this feare: 2. The order of it, next to the feare of the Lord: 3. The Connexion of it with the feare of the Lord: being ſo combined, that the one cannot ſtand without the other.

Frſt then for the Kind of this feare, I told you in the opening of the text, that it is a Civill feare, differing from the feare of the Lord, which is a religious feare, and ſo a part of his worſhip, and conſequently incommunicable to any creature. Yet ſo (as I told you) there

is a similitude betweene this Civill feare to the King, and that religious feare of the Lord. As, 1. as the true feare of the Lord comprehends in it all duties and services due from us to God: so the feare of the King contaynes all duties due from Subjects to their King. 2. as the feare of the Lord is a filiall feare: so the feare of the King. 3. As the feare of the Lord is a feare of adherency: so the feare of the King.

Of these in order: and of the points of instruction thence arising.

Point. 1. Every true Subject, and every true servant of God, ought to feare his King, that is, performe all duties and offices whatsoever due from a subject to his Prince. For the opening hereof, wee must know, that the feare of the King containes all duties of a Christian Subject to his King. For that which is sayd here, *Feare the Lord, and feare the King*, is expressed by *Peter* thus: *Feare*
1.Pet.2.17. *God, Honour the King*. As in the fifth Commandement, *Honour thy Father and thy Mother*. Here, as by Father and Mother all Superiors, that stand in a bond of relation to inferiours, as Parents, Masters, Magistrates, Ministers, and above all the chiefe Magistrate, the Prince, is meant: so under this word honor, all kindes of duty and service due from all inferiours to their Superiours respectively, are comprized. This is expressed
*1.Pet.2.13 also by * Peter, *Submit your selves to every ordinance of man for the Lords sake, whither it be to the King, as Supreme, or unto Governours, as unto them that are sent by him, for the puuishment of evill doers, and for the prayse of them that doe well*. This is yet more fully and amply set downe

downe by the Apoſtle *Paul*, *Rom.* 13. Where this doctrine is not only proved, but preſſed and confirmed by many ſtrong reaſons. Firſt, the doctrine is propounded, in the duty injoyned, verſ. 1. *Let every ſoule bee ſubject to the higher powers.* The Precept is univerſall to every creature; not * Pope nor Cardinall, nor Prelate excepted. All living under the Kings Dominion, muſt bee ſubject to the King.

And the reaſons are there rendred. 1. *Becauſe thoſe higher Powers are of God.* So as hee that reſiſteth the Power, reſiſteth the Ordinance of God. Secondly, the penalty upon rebells: *They that reſiſt, ſhall receive to themſelves damnation.* Rebells ſhall not eſcape eyther the juſt hand of man, or of God, whoſe ordinance is reſiſted, in reſiſting of the power. Thirdly, from the excellent office that the Powers doe beare, which is to execute juſtice and judgement betweene Subjects. *For Rulers are not a terrour to good works, but to the evill.* And as he rewards *the evill* with *puniſhment*: ſo *the good* with *prayſe*. For, *wilt thou not be affrayd of the power? Doe that which is good, and thou ſhalt have prayſe of the ſame. For hee is the Miniſter of God to thee for good: but if thou doe that which is evill, bee affrayd: for hee beareth not the ſword in vaine: for hee is the Miniſter of God, a revenger to execute wrath upon him that doth evill.* Fourthly, there is a neceſſity of this ſubjection, verſ. 3. *Wherefore ye muſt bee ſubject, not only for wrath, but alſo for conſcience ſake.* So as, if feare of wrath be not a bond ſtrong enough: yet conſcience is, which will diſpenſe with no man. For Gods ordinance bindes the Conſcience. Fifthly, from the end of paying tribute. verſ. 6. *For, for this cauſe pay yee tribute alſo.* For what cauſe? That is, for they are

* Popes of old were ſubject to Emperours, when they withdrew their necks, and trampled on their Maſters necks, and they held the ſtirrops, the hee became Antichriſt mounted on Horſeback, fulfilling that of the Apoſtle 2. Theſ. 2. 3, 4.

Gods Miniſters attending continually upon this very thing. That is, for the execution of juſtice, in puniſhing the evill, in prayſing and contenancing the good. And hereupon the Apoſtle reinforceth his exhortation, as an uſe of the point; *Render therefore to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, feare to whom feare, honour to whom honour.*

Againe, to the former reaſons expreſſed by the Apoſtle, wee may adde one more, anſwerable and correſpondent to that fore-alledged, of our obedience unto God: (for as I ſaid, in all things the feare of the King holds a reſemblance with the feare of the Lord, as being the moſt exact and perfect patterne of it, even as God is the beſt patterne for a King, and the rule whereby God doth governe, the beſt patterne of a Kings government) and the reaſon is this: Wee are to bee ſubject to our King, in the performance of all due ſervices by that bond or tye, which not only Gods Law and Ordinance, but alſo the Kings Law doth put upon us. You may remember I ſhowed you before, how Gods Law is the rule of our feare and ſervice, which wee performe unto his Majeſty, and to goe beſide, or tranſgreſſe this rule, brings us under the guilt and penalty of rebellion. I ſhowed you alſo, how wee are bound to ſerve God as our King, by vertue of mutuall ſtipulation which God makes with us, and we with him. Semblably, our ſubjection unto the King, is to be regulated, as by Gods Law, the rule of univerſall obedience to God and man: ſo by the good Lawes of the King. And note the compleateneſſe of this correſpondence. It ſtayes not here, but holds alſo in that mutuall ſtipulation or Covenant which the King and his Subjects make at his Coronation:

tion: Where the King taking an explicit ſolemne oath to maintaine the ancient Lawes and Liberties of the Kingdome, and ſo to rule and governe all his people according to thoſe Lawes eſtabliſhed: So conſequently, and implicitly, all the people of the Land doe ſweare fealty, allegiance, ſubjection and obedience to their King, and that according to his juſt Lawes. To this purpoſe it is, that his excellent Majeſty in the Petition of Right, which he ſubſcribed with his owne royall hand, hath theſe words, worthy to be written in golden characters. The King willeth, that right be done, according to the Lawes and Cuſtomes of the Realme: and that the Statutes be put in due execution, and His Subjects may have no cauſe to complaine of any wrong, or oppreſſions, contrary to their juſt Rights and Liberties: To the preſervation whereof hee holds himſelfe in Conſcience as well oblieged, as of his Perogative. And after that, in full Parliament he concluded with theſe words, Soit droit fait come eſt deſire: *Let right be done as is deſired.* And then in his Majeſties ſpeech following; And I aſſure you my Maxime is, that the Peoples Libertie ſtrengthens the Kings Prerogative, that the Kings Prerogative, is to defend the Peoples Liberties. O bleſſed King, ever may'ſt Thou live crowned with all bleſſings in Thy Royall ſelfe and Poſterity, being knit unto Thy people in this indiſſoluble bond! And herein His Sacred Majeſtie ſhewed himſelfe a Peereles Sonne to His Peereleſſe Father, who in his ſpeech to the Parliament, 1609. beſides ſundry other rare paſſages to the ſame purpoſe, hath theſe words: The King bindes himſelfe, by a double oath to the obſervation of the fundamentall Lawes of the Kingdome: Tacitly, as being

King Iames his Speech at Whithall to the Lords and Commons of the Parliament there aſſembled. 1609. Which Speech is printed with his Royall Workes, in æternam rei memoriam.

being a King, and ſo bound as well to protect the People, as the Lawes of his Kingdome: and expreſſly, by his Oath at His Coronation: So as every juſt King in a ſetled Kingdome is bound to obſerue that paction made to his people by his Lawes, in framing his government agreeable thereunto, according to that pactiõ, which God made with *Noah* after the deluge, &c. And therefore a King governing in a ſetled Kingdome, leaves to be a King, and degenerates into a Tyrant, as ſoone as hee leaves off to rule according to his lawes. And a little after: Therefore all Kings that are not Tyrants, or perjurd, will be glad to bound themſelues within the limits of their Lawes: and they that perſwade them the contrary, are Vipers and Peſts, both againſt them, and the Common Wealth. Which words beſeeming a juſt King, I have heere ſet downe as an honourable teſtimony of ſuch a Father, of ſuch a Sonne: and all to be for the ſtronger reaſon to all Subjects to performe all due obedience to their Soveraigne. For if our Gracious King doe ſo ſolemnly by Sacred oath, ratified againe in Parliament under His Royall hand, bind himſelfe to maintaine the Lawes of his Kingdome, and therein the Rights and Liberties of His Subjects: then how much are the people bound to yeeld all ſubjection and obedience to the King according to His juſt Laws? So much of the proofe of the pointe.

Now to the Vſes. Heere, 1. Not onely Papiſts, but the religion of Popery it ſelfe, come under the guilt & condemnation of Rebellion; foraſmuch as the maine Principle of Popery, is to exalt and acknowldedge the Pope as ſupreme over all Powers, as Emperors, Kings, Princes, States, &c. And therefore not unworthily is

their

their * *Religion* branded for *Rebellion*, and their *faith* for *Faction*, and their practise murdering of soules and bodies. And though some Papists will take the Oath of Allegience, as subjects to their King, yet they refuse the Oath of Supremacy, as acknowledging their subjection to the King upon no other termes, but as subordinate to the Pope, as Supreme. And so the Pope, and not the King, is the Papists King and Soveraigne. And yet how is their rebellious religion, nay which is rebellion it selfe, fostered and fomented in our Land; to the infinite dishonour, not onely of God, but of the King, and His Supremacy, and danger of the Kingdom, if God in mercy doe not prevent it. The ancient Church, before Antichrist the great usurper mounted aloft, acknowledged no Supreme above the * Emperour, or every absolute Prince in his Kingdome, but onely God.

2. For Exhortation. Heere let all good Christians, and Royall subjects learne to yeeld all feare, honour, obedience to their Soveraigne, following the direction and exhortation of the Apostle; Let every soule be subject to the higher powers. And render to all their dues, Tribute to whom Tribute is due, Custome to whom Custome, Feare to whom feare, honour to whom honour. And for the better stirring up of all those duties, which subjects owe to their Soveraigne, Let us often meditate of these reasons, and motives fore-mentioned by the Apostle; and especially considering, That the King is Gods Minister, to doe Iustice, to punish the evill, and to countenance and reward the good: as also because hee attends continually upon this great office. And lastly considering in speciall, how our Gracious Sove-

* In the first Collect in the publike Prayer-booke of thankesgiving for our deliverance from the Powder-Treason, on the 5. of No. 1605. set forth by Act of Par. Though this be altered & turned another way in a new impression. 1635.

Tertul. adversus Marcionem. lib. 1. Rex etsi summum est in suo solio nsque Deum, tamen infra Deum. And Ad Scapulam. lib. Sic omnibus major est, dum solo vero Deo minor est.

Soveraigne hath entered into Solemne and ſacred Covenant with all his people, to bee their King and Protector, and to governe them according to his good and juſt lawes, and to maintaine all their juſt Rights and Liberties, and according to the Patterne of God himſelfe, whoſe vicegerent he is, to demaund of them no other obedience, but what the good lawes of the Kingdome preſcribe, and require. With what alacrity then and readineſſe, ought all Subjects to expreſſe their loyalty to their Prince, and with all adde their dayly and fervent prayers and ſupplications for the life of our gracious King, that under the ſhadow of his righteous and religious goverment, we may lead a quiet and peaceable life in all godlineſſe and honeſty.

1.Tim.2.2.

It followeth: Feare the King, that is, with a filiall feare, as the feare of the Lord is, only keeping the difference, that the one is a religious filial feare, the other a Civill filiall feare. The point in briefe is: True Subjects beare to their King ſuch a feare, as children to their parents. Not a feare with terror; as the Apoſtle ſayth to Parents, * *Provoke not your children to wrath.* The name of a Father, is a name of love, and hath in it the bowels of a naturall affection, which is above all other kinds of humane affections. Now a King is the Father of his Countrey, and all his loving and loyall Subjects are as ſo many Children unto him. Hee is the Father of the great family of his Kingdome. Hee is the great Lord Steward, whom God hath ſet over his family to provide for them, and to protect them. He is the Shepherd of the people, to feed them, & rule them as *David*, *Pſal.*78.71,72. Now the ſheep are affrayd of the wolfe, not of the Shepherd. Therefore ſaith the Apoſtle,

Point.

*Ephe.6.4. Col.3.21.

Pater Patriæ.

ſtle, *If thou doeſt evill, be affrayd.* So as a good Subject ſo feareth, as hee is not affrayd, becauſe he lives in obedience to God and his King.

Againe this filiall feare in a Subject towards his Prince doth neceſſarily imply an excellent and eminent love towards the King: yea greater love, then naturall Children beare unto their Parents, namely as they are members of the great politicke body, united to the King as the Head. There being a neerer tye of affection betweene the Head and the members; then betweene a Father and his child. And therefore it is worthily ſayd by that faithfull ſervant of God M. Perkins, *A good Subject is more to love the life of his Prince, then his owne life.* And great reaſon; for the King is *the breath of our noſtrills*, Lam. 4. 20. *Hee is more worth, then ten thouſand of us.* 2 Sam. 18. 3.

Mr. Perkins in his Commentary on the Galat. chap. 5. v. 14. Thou ſhalt love thy neighbor as thy ſelfe.

Vſe 1. Let this be for exhortation to all good Subjects to feare their King as Sons their Father; as their carefull Shepherd to provide for them under God, and to preſerve them from wolves.

2. This may condemne thoſe that would perſwade Kings to rule in a terrible and formidable manner, as over a ſort of ſlaves. Contrary to the Apoſtle, *Rulers are not a terror to the good*: Rom. 13. 3. Such are dangerous perſons, that would turne filiall feare in Subjects to ſervile. For according to the old ſaying, *Oderunt dum metuunt.*

Againe, hereunto wee may fitly joyne the next Point; which is,

That the true feare of a King, as it is a filiall feare, ſo *Point.*

it is a feare of adherency, a feare full of loyalty and fidelity, which makes a true Subject to sticke so close to his Prince at all times, and in all conditions, as nothing can make a separation.

The King and his Subjects are united with strong ligaments, as the head and body. And this feare of adherency, is a speciall gift of God; as wee reade, 1. *Sam.* 10.26. *There went with Saul a band of men, whose hearts God had touched.* But such as cleave not unto the King are branded for *children of Belial*, who *despised their King.* vers. 27. So wee reade also of *David*, when hee was in great distresse and straits, by reason of his unnaturall and traiterous Sonne *Absalom*, and those many tribes of *Israel* that had revolted to him from their King, yet some clave unto him; as 2. *Sam.* 15.15. *The Kings servants said unto the King: Behold thy servants are ready to doe whatsoever my Lord the King shall appoint.* And vers. 21. *Ittai said to the King*, (when hee went about to perswade him to goe back, and to take care for his safety, as verse 19,20.) *As the Lord liveth, and as my Lord the King liveth, Surely in what place my Lord the King shall bee, whether in death or life, even there also will thy servant bee.* Heere was a faithfull servant, and loyall subject indeede.

And great reason, every good subject should sticke close to his *King* in all difficulties. First, we are bound hereunto by a strong bond of conscience, as before, *Rom.* 13.5. And this Conscience is grounded upon the true Religion, and feare of God, which is the surest bond of all obedience. This was that bond, which tyed the Christians of old to performe such faithfull military service unto the heathen Emperours, and those also,

alſo, who were otherwiſe cruell perſecuters of the Church, and Apoſtates from Chriſt. As wee ſee in the Example of * *Iulian*, who when hee commanded his band of Chriſtians to march againſt his enemies, thoſe of the heathen, they ſtraight obeyed, and put their lives in hazard. But if he commanded them to fight againſt the Chriſtians, their brethren, then they laid downe their Armes, and caſt themſelues downe at the Emperors feete, and offered their naked bodies rather to ſuffer whatſoever torments.

A ſecond reaſon why a good ſubject ought to ſticke cloſe to his *King* in all difficulties, becauſe this is the meanes to make a Kingdome invincible, and terrible to the enemies. Therefore it was an old ſaying; Divide and Rule. Diviſions in a ſtate, expoſe it to forraigne enemies. But unity of heart and affections betweene the ſubjects and their Soveraigne, makes a Common-Wealth happy and perpetuall. When my ſelfe was once at the high Commiſſion, falſly charged by a great Prelate of Sedition, in that (ſaid hee) I had dedicated a .·. Booke to the Lower houſe of Parliament, thereby to incenſe the Commons againſt the *King*: I preſently anſwered, No, my Lord, I dedicated my Booke to the whole Parliament, to wit, to the King, and both the Houſes; I doe not devide the head from the body (my Lord) but I pray God unite them together. Hereat he was mute, and all his raylings, and falſe charges were

* Milites Chriſtiani ſervierunt Imperatori infideli, Apoſtatæ, Idolatræ. 1. Iuliano. Vbi veniebant ad cauſam Chriſti, non agnoſcebant ni ſi illum, qui in cælo erat: quando volebat, vt idolacolerent, et thurificarent: præponebant illi Deum: quando autem dicebat, Prudite aciem, ite contra illum gentem: ſtatim obtemperabant: & diſtinguebant Dominum æternum a Domino temporali. Gratian. Cauſa 11. Q. 3 Imperatores. Divide & impera. Fælices ter, & amplius quos irrupta tenet copula, nec mali, Diuulſus querimonijs, ſuprema citius ſoluet amor die. Horat.

.·. That, intituled, Babel no Bethel.

at an non-plus. So it ſeem'd ſome there were not farre off, who went about * at that time to divide the King from his people. And yet another of them ſaid Amen to my prayer, being convinced of this trueth, that diviſions or heart-burnings betweene the King and his ſubjects, are moſt perillous.

* This was preſently after the diſſolution of the laſt Parliament.

Vſe 1. Here then thoſe are juſtly and ſeverely cenſurable, even as traytors to the King and State, who play the make-baites betweene the Prince and people: And theſe are the Ieſuites and Seminary Prieſts, or elſe thoſe of their faction, who herein combine with them, as Samſons foxes tyed tayle to tayle, with a fire-brand, to ſet the whole State in a combuſtion, by ſtirring up and fomenting the fire of diſſention betweene our gratious Soveraigne and his loving and loyall Subjects. And this they labour to doe two wayes: either by incenſing the King with a hard opinion of his beſt Subjects, thoſe eſpecially that are moſt religious and pious, humble and peaceable in his Kingdome: or elſe on the other ſide by incenſing the people with a ſiniſter opinion of their Soveraigne, thus playing Iack of both ſides, being Ambidexters, and know to make advantage every way.

The firſt of theſe wayes: it hath beene an old practiſe of Satan, the Accuſer of the brethren, * to ſuggeſt and whiſper into Kings eares evill and falſe reports, eſpecially of Gods people, who, where ever they be, are the Kings beſt ſubjects. What a faire tale could Haman tell the King, concerning the Iewes, that they were a people ſcattered over his Provinces, & had their Lawes diverſe from other people, ſo as they might hereby trouble the peace of his Kingdome, and that they were

* Blandiſſimi adulatores, & mordaciſſimi detractores. Bren. De conſid. ad Eugenium. lib. 4. c. 2 Heſter. 3. 8.

were factious, for they obſerved not the Kings Lawes, and therefore that it was not for the Kings profit to ſuffer them. Hereupon, ſeducing the King by his ſycophants tõgue, he procures a Decree for their utter extirpation. It is obſeved by the Centuriſts in their Preface before the 5. and 6. Centurie, that this arte of ſatan was much practiſed in thoſe times againſt thoſe that were moſt religious and pious, and that it prevayled much to the corrupting and overthrowing of Religion. And herein were the Arrians the chiefe ſticklers in Princes Courts. I will ſet downe one paſſage for many. *Et hoc quoque, &c.* This alſo is remarkable in this preſent Century, that it preſents before our eyes thoſe artes, whereby falſe teachers doe mount on high: and afterwards obtaining their deſire, they domineere as they liſt. For they creep into Courts, and by their hypocriſy, falſe tales, and detractions of ſincere teachers, and by a kind of colluſion with Courtiers, they doe ſurpriſe the mindes

Eſt hoc quoque in præſenti Centuria inſigne, quod artes nobis ob oculos ponit, quibus falſi Doctores in altum ſurgunt: & poſtea voti competes facti, pro libitu dominantur, & faciunt omnia. Nam in Aulas irrepunt, ac Potentum ac Magiſtratuum animos occupant, hypocryſi, delationibus & obtrectationibus Sincerorum Doctorum, & colluſione quadam cum Politicis. Nihil enim officij non pollicentur. Nam plerumque ſunt in odio Aularum atque Potentum, graves, conſtantes, fidi Miniſtri, ac Profeſſores verbi Dei: quia rigidius, quam Aulis ac Politicis commodum videatur, veritatem tutentur, & liberius peccata taxent, quibus Aulæ ac Potentes ſunt obnoxij. Paraſiti & Gnathones

Gnathones Aulici interpretantur, ista redundare in contumeliam et diminutionem Authoritates Magistratuum, Spectare ad turbas et Seditiones. Et sunt mollia et placentia loquentes, vigiles cæci, canes muti, pestes animarum, Pseudoprophetæ, lupi rapaces, fures ac latrones animarum, &c. Itaque levi momento Potentiores, rectè, serio, graviter, et cum salute plurimorum in Ecclesia Dei docentes profligunt, et suæ farinæ homines in Cathedras collicant, &c.

mindes of the great ones, and Magistrates. For there is no office, or service that they promise not unto them. For commonly grave, constant, faithfull Ministers, and Professors of the Word of God are hated in Courts and great mens houses: because they defend the truth more stiffely, and taxe sins more freely to which Courts and great ones are more obnoxious, then to them seemes fit, Parasites & Court *Gnathoes* interpret these things to redound to the reproch and diminution of the Magistrates authority, and to tend to tumults and seditions. And they speake pleasing and plausible things, being blind watchmen, dumbe dogs, plagues of soules, false Prophets, ravening wolves, theeves and robbers of soules, &c. Therefore with no great adoe, they make havocke of the most able Ministers, such as teach truly, seriously, gravely and savingly, in the Church of God, and such as are of their owne Sect they preferre and place them in the Chaires. So there, and much more to this purpose. But what need wee turne over antiquity? Have wee not examples enow neerer home. What then's more common in * *Anistahses* mouthes, then declamations against the good Ministers of the Land, the Kings most loyall, loving, dutifull, faithfull, obedient peaceable subjects?

*Vides omnem Ecclesiasticum Zelum fervere soli præ dignitate tuenda. Honori tatu n datur: Sanctitati nihil, aut parum. Absit, inquiunt, tempori non convenit. Bern. De consid. lib. 4 cap. 2.

How

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How do they heare of ſuch Declamers, Factious, Seditious, Turbulent, Diſafected to the * preſent goverment, enemies of the Kings Prerogative, and what not? By this meanes, oftẽ inculcated, they ſeeke to ingratiate themſelves, and to bring into diſgrace the true ſervants of Ieſus Chriſt. Nor are they content, to abuſe our pious Princes eares in the Pulpit, but alſo on the Stage. O pyous, holy, reverend, grave, gracious Prelates, whoſe Academicall Entertainment of pious and religious Kings and Princes (in ſtead of learned and Scholaſticall diſputations, or exerciſes ſutable to the condition of a learned Accademy) is a ſcurrilous Enterlude, and this in diſgrace of that, which is the greateſt beauty of our religion, to wit, true piety and vertue! O bluſh at this ye Prelates, and in your ſhrift confeſſe how unſeemly this was for YOV, that pretend to ſuccede the Apoſtles! Eyther for ſhame mend your manners, or never more impriſon any man, for denying that title of ſucceſſion, which you ſo bely by your vnapoſtolicall practiſe. And may not that be applied to you, which Bernard, taxed Pope Eugenius with: where telling him of his pompe, Oves quid capiunt? Si auderem dicere, Demonum magis, quam ovium paſcua hæc. *What good do the ſheep receive? If I durſt ſpeake, theſe are the paſtures rather of Devils, then of the ſheep.* Scilicet ſic factitabat Petrus? Sic Paulus ludebat? *Did Peter thus, I pray you? Did Paul play, ſuch play?* Surely ſo my part, I am aſhamed of you, that ever it ſhould be ſayd, I have lived a Miniſter under ſuch a Prelacy. Nay, as if this had not been ſufficient, this is done in the very heat and height of Gods Tragedy, ſtill in Acting in the Imperiall City, when we were all mourning, yea, and every moment as

* Indeede, if to Prelats practiſes in this preſent age, no marvaile.

Bernerd. De Conſiderat ad Eugenium. lib. 4. cap. 2.

dying men. Was this a time then of Entertaining the Court, and poyſoning their eares with Enterludes, and thereby provoking the Lord further to plague the Kings good people, when you ſhould rather have moved his Majeſty (whom you & wee al know to be forward enough to hearken to ſuch a motion) to have called a true Faſt, with Prayer and Preaching over the Land? And was that a time of Enterludes? Why did you not feare ſome Plague to grow in ſuch a mighty aſſembly? When notwithſtanding Preaching is made dangerous by you, for feare of the plague; which ſhould be a meanes (as it hath beene formerly) to drive away the plague, by bringing the people to true humiliation and reformation. Whereas your guelded Faſt-book (contrary to the Proclamation) I am ſure brought us for a hanſell, a double increaſe of the Plague that weeke, to any weeke ſince the Plague began: and moſt terrible weather withall, to the Kings great loſſe, and the Mercheants, the angry countenãce of heaven ever ſince pouring Gods wrath upon this your hypocritical Mockfaſt. But by the way take this with you: As, when the Lord calls to Faſting, you fall a Feaſting: So there is a hand writing over you on the wall, the Prophet Eſay will tell you, from the Lord, *Surely this iniquity ſhall never be purged away from you, till ye dye ſayth the Lord.* But now do not exclame, as if I ſpake againſt ſuch intertainment of our Gracious Soveraigne, & his noble Court, as is indeed honorable, grave, and ſutable to ſuch a Majeſty & Traine, for whom I am ready to Sacrifice my deereſt blood, if need were. Let not malice ſucke poyſon out of the ſweet flower of candid ſincerity. But this by the way.

Eſay 22:12 13,14

Secondly

Secondly, as Iesuites and their Faction, the Popes Factors doe labour to divide the King from his good Subjects, by poysoning his gentle eares with their Serpentine breath, in their malicious detractions: So on the other side, they so carry the matter with the Subjects, as to cause a disunion of affection betwene them and their Soveraigne. As first the Iesuites and Priests, by seducing the people to their Superstition and Idolatry, which of it selfe is a drawing of their hearts away, as from their God, so from their King. Secondly the Prelates, who do so interpret and presse the Kings Acts (which his Majesty intended for good) as if hee prohibited the Ministers to preach of the saving Doctrines of grace & Salvation, without which the very Gospel is destroyed. For example: I my selfe was convented by a Pursivant to London house, and there by his Lordship charged, for preaching of the Goulden Chaine of Salvation, Rom. 8. 29.30. as it lay in my course, preaching upon the whole Chapter. It was objected to me, that therein I did * contrary to the Kings Declaration. To which I answered, that *I never tooke the Kings Declaration to be intended by him for the suppressing of any part of Gods truth, neither durst I ever conceive a thought so dishonourable to the King, as to thinke him to be an instrument of suppressing Gods truth.* And have I not good ground for it? For in his Majesties Declaration to All his loving Subjects, of the cause which moved him to dissolve the last Parliament, Published by his Majesties speciall Command, his Majesty mentioning Richard Mountagues Appeale, which did *open the way to those Schismes and divisions, which have since insued in the Church*, expresseth himselfe in these words: *we did for*

* A dangerous and false charge laid upon the King.

Pag. 11. 12.

remedy and redreſſe thereof, and for ſatisfaction of the conſciences of our good people, not only by our publick Proclamation call in that Book, which miniſtred matter of offence, but, to prevent the like danger for hereafter, reprinted the Articles of Religion, eſtabliſhed in the time of Queene Elizabeth of famous memory: and, by a Declaration before thoſe Articles, we did tye & reſtraine all opinions to the ſenſe of thoſe Articles, that nothing might be left for private fancies, and innovation. For we call God to record, before whom we ſtand, that it is, and alwayes hath been, our hearts deſire to be found worthy of that title, which we account the moſt glorious in all our Crowne, Defender of the faith: neither ſhal we ever give way, to the authoriſing of any thing, whereby any innovation may ſteale, or creep into the Church, but preſerve that unity of Doctrine & Diſcipline eſtabliſhed in the time of Queene Elizabeth, whereby the Church of England hath ſtood & floriſhed ever ſince. Theſe be his Majeſties expreſſe words. Well for all this, I was ſuſpended from my Miniſtry. Thus when they would inſnare or oppreſſe us, they lay all the burden upon the King, which how injurious, and diſhonorable it is to his Majeſty, I referre to them, that are beſt able to judge of matters of ſuch moment. Take another inſtance Another time, namely then, when I was brought to the High Commiſſion board at London-houſe, about that Booke of mine formerly mentioned, though they had nothing at all againſt mee, but ravling and reviling, and charging me with ſedition, which I retorted upon themſelves, whereby I put them to ſilence for the time: yet they recovering breath, one of them ſayd, *I muſt to priſon.* If I muſt (ſayd I) I deſire to put in baile, in regard of my Miniſteriall charge, being within three dayes of Eaſter.

* A moſt pernicious practiſe.

No,

No, quoth my Lord of London, that then was, * *the King hath given expreſſe charge for YOV, that no bale ſhall bee taken for YOV. No, my Lord? Then I deſire to know by what Law or Statute of the Land you doe impriſon mee: if it bee according to Law, I humbly ſubmit my ſelfe: Otherwiſe I doe here claime the right and priviledge of a Subject, according to the Petition of Right.* Well, for all this, to priſon I muſt, and if I found my ſelfe agrieved, I might bring a writ of falſe impriſonment. To the Fleet I went, where I was a priſonner twelve dayes. And when they ſent for me forth, to make me amends, they put me into the High Commiſſion; out of the frying pan into the fire. But bleſſed be God, and my King, by the benefit of whoſe good Lawes I obtayned a Prohibition againſt their illegall proceedings, which fetcht mee off thoſe ſhelves, where elſe with the threatned ſtorme of their Cenſure I muſt have ſuffered ſhipwracke. But now I referre it to the ſad conſideration of the ſageſt, whither that which hee fathered upon the King, was not a moſt dangerous, and ſeditious ſpeech, tending to poſſeſſe both me, and the many by-ſtanders, and conſequently all the people in the Land, with a ſiniſter opinion of the Kings juſtice & conſtancy in keeping his ſolemne Covenant with his people, as in that Petition of Right. Though (I bleſſe God) I could never intertaine ſuch a thought of my King, that he ſhould utter ſuch a word, as to deny his old Servant the hanſell-benefit of his gratious hand, wherewith but a little before he had ſigned the Petition of Right, for the maintenance, not only of myne, but of every good Subjects juſt and honeſt cauſe.

* A moſt impious & diſgracefull ſpeech to bring the people into a hard conceit of his Majeſtie, who but a little before had ſigned the Petition of Right.

N. B.

Take yet another inſtance, and that alſo at the high

Commiſſion Court, where I was attending as a poore Client, or rather an Innocent at the barre, waiting for my Cenſure. There a Rule for a Prohibition for Maſter *Prinne* being tendered in Court according to the courſe of the Kings Lawes in that behalfe, preſently my Lord of London, then Preſident of the Court, ſtands vp and flyes in the face of *Maſter Prinne* and his Prohibition with great heat of paſſion, even almoſt unto fury, and after many threatnings to him, hee uttered theſe words, that * *whoſoever ſhould dare to bring the next Prohibition, hee would ſet him faſt by the heeles.* This was ſpoken alowd in open Court. Now, as I conceive, this did not a little reflect and trench upon the Kings honor, the Lawes of the Land, and the Liberty of the ſubject. What? for any man to dare with open mouth, and that in open Court, to out-dare the Kings juſt goverment of his Subjects according to his good Lawes? Or upon what ground did hee thus boldly beare himſelfe? Vpon the King? His Majeſty had not long before ſigned the Petition of Right. Alſo his Majeſties Declaration to all his loving Subjects of the cauſes which moved him to diſſolve the laſt Parliament, Publiſhed by his Majeſties ſpeciall commaund, 1628: Speaking in his name, that for the Parliaments full ſatisfaction and ſecurity. Hee did by an anſwer, framed in the forme by themſelves deſired, to their Parliamentary Petition, confirme their ancient and juſt Liberties and Rights, which (ſaith his Majeſty) Wee reſolve with all conſtancy and juſtice to maintaine. Whereupon then did this man dare to utter ſuch an inſolent ſpeech? Not from the King, I am ſure. Wee have his Royall Word, and Hand to the contrary. And yet ſome perhaps

* A moſt audacious & preſumtuous ſpeech of a Prelate, ſetting his prowde foote upon the Kings Lawes as the Pope did once on the Emperours neck, an Emb'em of perpetuall ervitude. pag. 12.

perhaps might ſurmiſe, that hee durſt not ſpeake thus in open Court, had hee not ſome better ground for it, then his owne deſperate boldneſſe. Or the beſt Apology hee can make, is, that his tongue did runne before his wit, and that in the flames of his Paſſion he ſacrificed his beſt reaſon, and loyalty.

To theſe Inſtances, wee will adde two or three more, very remarkable, and whereof wee all at this very time are eye-witneſſes; for they are ſtill in acting. The firſt is, That moſt outragious practiſe of the Prelates in making havocke of the Church, and of Religion, by ſuſpending, excommunicating, outing of Miniſters from their freeholds, and the like, becauſe they cannot, dare not read the booke for ſports on the Lords day. Now the Prelates and their officers, herein moſt inſolently, and with a high hand proceeding, neither according to Law, nor Canon, upon what authority doe they goe? Surely they lay all the load upon the King. Why upon the King? Doth the King commaund that Miniſters ſhall read it in their Congregations? No ſuch thing. The Booke Orders that it bee publiſhed in Churches: but expreſſeth not that it bee read by the Miniſters. Indeed it ſaith, *wee further will, that publication of this our Commaund bee made by order from the Biſhops, &c.* Now the publication of the Commaund differs from the reading of the Booke. The commaundement may be publiſhed, and yet not the Booke read. Well: but it pleaſeth their Lordſhips ſo to extend their order. Miniſters muſt read it. But they dare not doe it, as being againſt their Conſciences. If not, what then? They muſt bee ſuſpended, and are. By what Law, or Canon? That matters not, their will is ſo. But

if

if they alledge the Kings authority, as they doe, where shew they the King hath given them this authority to proceed so illegally and incanonically? The Booke orders no such severe and wicked Censures to be inflicted upon any in that behalfe. No, nor yet gives the Bishops any expresse order, or power at all to punish any Minister in this case. And will no lesse Censure then serve the turne, then suspension, excommunication, deprivation, and the like? But they are rebells against the King. If so, then there is a Law to punish them. But how are they rebells? They resist not, they doe no violence to to authority. All disobedience is not rebellion. For

Dan. 3.6. then *Daniel*, and the three children had beene rebells, for not obeying the Kings Commandement. But the Ministers (I say) that refuse to read the Booke, doe not therein directly disobey the King. For first, the Booke expresseth no such Commaundement, that Ministers shall read the Booke; as before. Secondly, no wise and honest man, can ever imagine, that the King should ever intend to commaund that, which mainly tends to the publicke dishonour of God and his Word, to the violation and annihilation of the holy commandement touching the Sabbath, to the alteration of the Doctrine of the Church of England, which in the * Homily clearly & fully grounds the sanctification of the Lords day (which it calls our Christian Sabbath day upon the fourth commaundement; and consequently to the destruction of the peoples soules. For this were against all those solemne royall Protestations of the King, as where he saith. * Neither shall we give way for the authorising of any thing, whereby any innovation may may steale or creepe into the Church, but preserve that

*Homily of the Place and time of Prayer. Part. 1.

* See before the Declaration for dissolution of the last Parliament.

unity of Doctrine, &c. But the reading of this Booke by the Ministers is to bring in (and that not creepingly and by stealth but by the head and shoulders, as it were by a flood-gate set open) a mighty innovation of the unity or Doctrine concerning the Sabbath, which hath beene ever since the Reformation, and so from the Raigne of Queene *Elizabeth* of famous memory, constantly, universally and unanimously maintayned in the Church of England, untill this late faction of Anti-Sabbatarians started up, to cry downe all Sanctification, all power and purity of Religion. And indeed the innouation of the Doctrine of the Sabbath brings in with it an universall innovation of all Religion, as experience is an eye-witnesse. Therefore for certaine, the King never gave authority to the republishing of this Booke in case it should any way tend to any innovation, or violation of the unity of Doctrine professed and maintained in our Church. Againe, the profanation of the Sabbath, or Lords-day which the Booke seemes to give allowance unto, as in sundry sports there specified, is directly against the very first Act of Parliament in the first of King *Charles* (an auspicious beginning, promising a religious and gracious Raigne) where it is expressely sayd, *For as much as there is nothing more acceptable to God, then the true and sincere service and worship of Him, according to his holy will, and that the holy keeping of the Lords day is a principall part of the true service of God, and therefore all unlawfull exercises and pastimes are prohibited upon that day.* Now what are unlawfull exercises and pastimes prohibited on that day? Namely, not only those there specified, but *all other unlawfull pastimes*, as there it is sayd. What are

thoſe? By name, all *dancing*, *leaping*, *revelling*, and ſuch like, in termes condemned, by Imperiall Edicts, Decrees of Councells, writings of ancient Fathers, of all learned Divines both Proteſtants and Papiſts, in all ages. And King *Iames* of famous memory in his *Baſilicon Doron* to his Sonne, hath theſe words: *Certaine dayes in the yeare would be appointed for delighting the people with publicke Spectacles of all honeſt games and exercises of armes: as alſo for conveening of neigbours, for intertaining friendſhip and heartlineſſe, by honeſt feaſting and merrineſſe: as in making playes, and lawfull games in May, &c. So that alwayes the Sabbaths be kept holy, & no unlawful paſtimes be uſed.* By which words it is evident, that al Sports on the Sabbaths, or Lords dayes, are condemned as unlawfull, which yet are by King Iames allowed on other dayes: Now will any ſay, that our gracious Soveraigne, the Peereleſſe Sonne of ſo Peereleſſe a Father, doth herein diſobey his Royall Fathers inſtruction, as to allow May-games, and the like, as lawfull on the Sabbath, which Hee expreſſely and by name forbids to bee uſed on that day?

Baſilicon Doron. Booke 3. in his Works. pag. 164. Printed, 1616.

Obiect. But the Booke for Sports was firſt publiſhed in Print in K. Iames his name, and therein May-games, and other Sports are alowed on the Sabath dayes.

Anſw. Its too true. But if wee conſider the maner of putting forth of that booke at firſt, we ſhall finde how light it is, to hold waight, or to preponderate that learned and judicious Booke, honorably, Stiled *Baſilicon Doron*. Firſt it was procured, compiled, and publiſhed in time of his Majeſties Progreſſe into Scotland, when he was more then ordinarily merily diſpoſed. They that were the compilers of it (for we muſt not thinke

the

the Kings leasure served him to doe it) for their officiousnesse (Populo ut placerent): God rewarded them, the one not long after injoying his life, the other surviving & out-living both his favour & place in Court. Againe it was never read, nor yet pressed upon any Minister to be read, during King *Iames* his raigne, which lasted six yeares after the publishing of the said Booke in Print. Thirdly, it was not ratified under the Kings broad Seale, as publick royall Acts use to be, to make them authenticall. Fourthly, this booke was not inserted in his royall works sent to Oxford, as not sutable to be ranked among so many learned and pious workes. Lastly, it was never in his raigne used as a snare, and engine, to outt good Ministers out of their Ministry and living, as it is now used by the Prelates.

Quest. But how came it to be revived, & republished, K. *Iames* being dead, and this book also, having no place in his royall Workes to preserve the memory of it?

Answere. By whose meanes it was raked out of the Ashes, I know not, but this I am sure of, that the republishing of it with some addition, was the first remarkable worke, which was done presently after the Lord of Canterbery tooke possession of his Grace-slip. Which done, his Grace was very zealous for the pressing of it to be read in all the Churches of his Province, so as the vnwary and hasty reading of it, hath caused the dignity of some to kisse the dust, and the not reading of it hath cast some out of their livings by suspension, yea, and out of the Church too by Excommunication: though (blessed be God) their dignity shineth the more gloriously. So as the violent and furious pressing of it by the Prelates and their instruments, hath proved

a moſt pernicious ſnare to all the Miniſters in England, And though the Prelates, with their Learned Doctors, & heires apparent, have puſled their wits, broken their braines and ſleep, ſpent many precious howers, and dayes, and moneths in compiling and ſetting forth Treatiſes, Hiſtories, Sermons, and ſuch like, and all to overturne the fourth Commaundement, with the Sanctification of the Sabbath day, and ſo bring in Libertiniſme and all profaneſſe into the Church, thereby expoſing our Religion to the reproch and ſcorne of the Papiſts themſelves, the * learnedeſt of them confeſſing, that their profanation of Holy-dayes cauſed their Catholick Religion to be Scorned of the very Turkes, and hindred their Converſion: ſo farre are we from all hope of converting Papiſt to our Religion, by vſing the Liberty of our vaine and madde fooleries on the Lords Holy-day, which they deteſt on their Feſtivall dayes: Yet all their ſophiſtry, decurtations of authorities, wreings, wranglings, windings, contradictions, vaine diſtinctions, and bold aſſeverations, will never be able to abide the teſt, or yet the light, when their droſſe, and falſe uiſards ſhall come to be puld off.

* Bellarmine in his Sermons, in many places, copiouſly declameth againſt ſuch profanations: as we have elſewhere expreſſed at large.

Againe, beſides the diſhonour of God, and of his word, the violation of his holy Commaundement, the precipice and downfall of the peoples ſoules into perdition, and the reproch of our Religion and Miniſtry, all which the publick reading of the Booke draweth after it; the leaſt whereof were cauſe ſufficient to deterre & ſtay Miniſters from reading of it: beſides many other reaſons, there is one more, and that of no ſmall conſequẽce, & which makes me trẽble with the very thought of it, namely that Miniſters in reading this booke to the congre-

A perillous point well to be waighed by the wiſeſt.

congregation, ſhould declare, how the Iuſtices of Aſſiſes in their ſeverall Circuits are commaunded, that no man do trouble or moleſt any, in or for their lawfull recreations, ſuch as are there ſpecified, Alas, then, what ſhall Parents, and Maſters doe, when their Sons or daughters, and ſervants will abroade, and take their liberty of Sports, at leaſt wiſe after evening prayer every Lords day, and will ſtay out as long as they pleaſe, when in the meane time their Parents or Maſters, being godly diſpoſed, would have them to ſpend the time at home in the private duties of the day, for the good of their ſoules? Gladly would they reſtraine them, but they may not, dare not, for feare of being brought before the Aſſiſes, there to bee puniſhed for their Sons or Servants offences. And what's the iſſue of this? Doth it not ingender in youthes mindes (too prone to run riot, without a ſpurre) a contempt of their Parents, or Maſters, being freed by the booke to follow their paſtimes on the Lords-dayes after evening prayer, ſo as they will attend upon no private family dutie, either requiſit for their ſoules, or neceſſary about the houſe? And though this liberty be diſpenſed only upon the Lords-dayes, and their holy dayes: yet it is ſufficient to breed in them, & traine them up to ſuch a habit of contempt and ſo of a rebellious humour towards their Parents & Maſters, as they wilbe ready to fly out upon all occaſions, & they wilbe contained within no bounds of their obedience. Of this how many Maſters do complaine, but the Iuſtice that ſhould wright them, muſt forſooth puniſh thoſe Maſters if their ſervants complaine of reſtrainte. And among many other examples of youthes Contempt and rebellion againſt their Maſters, and that

upon the occaſion of the Miniſters reading of the ſaid booke in the Congregation, I will alledge one related to me in a letter, by a reverend Miniſter of good credit, ſo as no doubt is to be made of the truth of it? In October laſt, 1636. the ſaid booke for Sports being publickly, read by the miniſter (one Maſter *Hubberd* of S. Stephens Pariſh) upon the Lords day, three Apprentiſes being preſent at the reading of it, were ſo overjoyed at the Liberty diſpenſed in it, as that they ſpent ſix ſhillings that ſame day at the Taverne, concluded to run from their Maſters, hired horſes on the Lords daye 3. weekes enſuing, executed their plot, rode away towards London, were purſued, overtaken, & two of them brought home, made this Confeſſion. O cõſider this al ye my brethrẽ, that have read the booke, how many ſoules you have indangered, if not deſtroyed hereby! So as this is a trenching, or rather a violent inroade upon the fifth Commandement, which ſaith, Honor thy Father and thy Mother &c. Thus the reading of this booke to the Congregation, teacheth them at once to breake two great Commandements in the Decalogue; the laſt of the firſt Table, and the firſt of the Second, and ſo cutting in ſunder the very ſinewes, not only of Religion, but of al Civill Society at one blow. And by this occaſion, what Miniſters inſtructions, Exhortations, reproſes of youth in this kind will be of any authority with them, when they teach them, how to ſanctify the Lords day according to his word, how to feare God, and to honour and obey their owne Parents, and maſters in the Lord, as wel upon the Lords dayes, as upon other dayes? Who then ſeeth not here a moſt dangerous overthrow of thoſe two great Commaund-

maundements in the Law, which are the very pillars both of Religion, and of Civill Society, and which being pulled downe, the whole houſe muſt needs become a ruinous heape of all confuſion? And doth not this tend to the injuring and training up of all unbridled, untaught, and unſeaſoned youth, by degrees to ſuch a height of inſolency, as that, upon ſome diſcontents, or other occaſions, as Ieſuites baites and ſeducements, they are eaſily drawne to advance their rebellious luſts againſt thoſe that bee higher in authority, then their Maſters; and Parents, which the Lord prevent? Yet ſuch like Souldiers, trained up in ſuch a licentiated diſorderly campe, as that of *Venus*, or the Lady *May*, in their ſportfull intertainments, are thoſe like to prove: who when they ſhould fight for their King and Countrey, will bee ready either to take their heeles, as not knowing how to keepe ranke, or becauſe effeminate Sports and warlike encounters will not ſuite together. Our Homily againſt wilfull Rebellion noteth, how Rebels and Sabbath-breakers goe hand in hand together. For there it is ſaid; *Rebels doe not only leave the Sabbath-day of the Lord unſanctified, the Temple and Church of the Lord unreſorted unto, but alſo doe by their workes of wickedneſſe moſt horribly profane and pollute the Sabbath day, Serving Satan and by doing of his worke, making it the Divels day inſtead of the Lords day.* And ſurely if this liberty of youth bee not all the ſooner reſtrained, the whole Land may rue it one day. And therefore if the Prelates had any regard either to the honour of God, and of his Word, or to the ſetled peace of the Kingdome, as they have but little, as appeareth too palpably by their practiſes, in diſturbing and diſordering of all:

N. B.

Homily 3. againſt wilfull Rebellion:

all: they would have been ſo farre from procuring the republiſhing, and from preſſing and oppreſſing Miniſters about the ſaid booke, as they would rather have become humble ſuiters to his Majeſty to have ſet forth ſome ſevere Edict for the better Sanctification of the Lords day, that ſo the people might be kept in better obedience both to God, and to his Majeſty. Foraſmuch alſo as the giving libertie of ſuch ſports, whereby it is manifeſtly profained, is without all example in any age of the world: and their ſo preſſing of it, with that curſed and tyranicall rigor, both without and againſt all Law, and all example, and that alſo in the Kings name, is very dangerous to breed in peoples mindes (ſuch as are not ſo well acquainted with His Majeſties either noble and Chriſtian diſpoſition, or His many ſolemne Proteſtations to keepe Religion ſafe and ſound) I know not what ſtrange Scruples or feares, cauſing them to ſtagger in their good opinion of His Majeſtie, when indeed, the whole burden of the blame is to be laid upon the Prelates, as either the chiefe procurers of theſe things, or the not hinderers of them.

Rex eſt cuſtos utriuſque Tabulæ.

Qui non vetat mori cum poteſt, jubet. Seneca.

The laſt inſtance, wherein the Prelates doe indanger a diviſion betweene the King and his good Subjects (whom the Lord preſerue in a perpetual bond of unity) is their moſt impetuous and violent obtruding of new Rites and Ceremonies, which they have begun through ſome whole Dioceſſe, and exacting a new conformity in all Miniſters thereunto. This is another ſnare, wherewith they may catch more Miniſters, either to outt them of their Miniſtery, and livings, or elſe to captivate them for ever, as vaſſalls for whatſoever baſe uſes their good Maſters will put them unto. And herein they have

have made a faire progreſſe already, as (for example) in two whole Counties, *Norfolke* and *Suffolke*, where in a very ſhort ſpace they have made the fowleſt havocke of good *Miniſters*, and their flocks, now left deſolate, nd expoſed to the Wolues, as ſheepe without their ſheepheard as our eyes have never ſeene: For there are al eady Threeſcore *Miniſters* in that one Dioceſſe ſuſpended, and betweene three and Fowreſcore more, have time given them now till Chriſt-tide, by which time either they muſt bid their good Conſcience farewell, or elſe their precious *Miniſtery*, and neceſſary meanes. Neither I think can it be ſhewed, that in all Queene *Maries* time there was ſo great havocke made in ſo ſhort a time of the faithfull *Miniſters* of God, in any part of, yea, or in the whole Land. And now doe thoſe Counties and Countries groane under this intolerable burthen, remedileſſe, if God and the King doe not relieve them. And our neighbours houſe being thus on fire, doth it not concerne us all to looke to it? For they ſay that this ſhall be a precedent for all England.

But upon what ground is all this? What authority doe they ſhew for theſe outrages? The King? That is anſwered before by his ſolemne Proteſtations to the contrary. But they plead the Act of Parliament for Vniformity before the Communion Booke, wherein is reſerved a power *to the Queene with adviſe of her Commiſſioners, or of the Metropolitan to ordayne and publiſh ſuch furtker Ceremonies or Rites, as may bee moſt for the advancement of Gods glory, the edifying of his Church, and the due reverence of Chriſts holy Myſteries and Sacraments.* Hereupon they ground all their Innovations. But for this: Firſt obſerue, that this clauſe of the Act is lim-

mited to Queene *Elizabeth*, and not extended to her Succeſſors of the Crowne, they are ſtill expreſſed. Secondly, admit it was intended to the Succeſſors: yet it is with that qualification, *as may bee most for the advancement of Gods glory, the edefying of his Church, and the due reverence of Christs holy Misteries and Sacraments.* Well. To bring our new Rites to this Rule. Firſt, doe they make to the *advancement of Gods glory*? What? Superſtitious, Idolatrous worſhip, of wooden Aultars? What? a complementall Crouch to Ieſus, when they Crucifie Chriſt? What? to bow before a Crucifix? Againe, for the edifying of his Church. What? by the Preaching and not praying in the Pulpit before and after his Sermon? What? by the expounding of the Catechiſme? What? by reading a ſecond Service at the Altar, where the people cannot heare it? And for due reverence to Chriſts Sacraments. What? by poſſeſſing the people with an opinion of a Popiſh reall preſence? What? by offering *Chriſt* in ſacrifice upon a Wooden Altar; by a Prieſt of mans making? What? by drawing the people to a new adoration, by bringing them up cloſe to the new Altar?

But they will ſay, all makes for them. And who ſhall bee judges, but themſelves who are the Church? Therefore, Laſtly I anſwer for all that no humane rationall creature can bring the leaſt ſhadow of colour, that this Act did give the Queene or her ſucceſſors any power to ſet up Popery againe. This is out of all queſtion. But now our New Reformers are tooth and nayle for ſetting up Popery againe: witneſſe their hoyſing up Altars in moſt places, as alſo of Images, Crucifixes with adorations, putting downe of the meanes of knowledge, as

Prea-

Preaching, and bringing in of Ignorance, alſo preaching for ſundry points of Popery, as Auricular Confeſſion, praying to Saints, yea printing of ſuch Sermons, prayer for the dead, and many other. All which while, they ſet up with a high hand, and ſo as if the King gave them authority ſo to doe (of which all his Solemne proteſtations (I ſay) doe ſufficiently reſolve us the contrary) they muſt needs mightily ſhake and unſettle the peace of the State by theſe their dangerous and deſperate attempts, and fill the peoples minds with muſings what the iſſue will bee, and how the King will digeſt theſe things at the Prelates hands, which tend to the moſt dangerous dividing and renting of the Kingdome aſunder.

The next inſtance, is their arrogating of their Epiſcopall title and office of Superiority from Chriſt and his Apoſtles. This they did lately in the High Commiſſion Court, and that upon occaſion of Doctor Baſtwicks cauſe thenbe fore them. Where hee was accuſed, and ſeverely cenſured, for writing a Booke intituled *Flagellum Pontificis, & Epiſcoporum Latialium*: in which booke bee whipped that uſurped authority of the Roman Hierarchy; through whoſe ſides, by reaſon of their neere affinity or rather conſanguinity, they being ſenſible of the ſmart of his whip, tooke it all upon themſelves, and ſo as Iudges in their owne cauſe, paſſed their Epiſcopall cenſure upon him; yea although he not only in his booke, but openly before the whole Court profeſſed and proteſted, that hee medled not with thoſe Prelates, who received and acknowledged their Epiſcopall Iuriſdiction from Kings and Princes; and withall he alleadged and read in the audience of the Court

ſundry Statutes, as in King *Henry the eight*, *Edward the*
*1. Eliz. 1. *ſixt*, and* Queene *Elizabeth*, which doe annex all Eccleſiaſticall Iuriſdiction unto the Crowne of England; So as no Prelate, or other Perſon, hath any power to viſit Eccleſiaſticall perſons, &c. But he muſt have it immediately from the King; and confirmed by Letters Patents under the great Seale of England. This Iuriſdiction annexed to the Crowne of England Doctor *Baſtwicke* alledged in Court againſt that uſurped Iuriſdiction of the Hierarchy of Rome, which they challenge from Chriſt. Notwithſtanding they alledged for themſelves, that they had their Epiſcopall authority from Chriſt, and if they could not prove it, they would caſt away their Rochets. So they may caſt their caps too, for any ſuch proofe they can bring for it. But ſtopping the Doctors mouth, that he might not plead his cauſe, they proceeded to a moſt grievous cenſure of him, in 1000. pound fine to the King (for maintaining the Royalty of His Crowne againſt the Prelates uſurpation, who would plucke away that gemme from, it) Impriſonment, Excommunication, ſuſpenſion from his Practiſe in Priſon, and the many miſeries depending thereupon, and devolving upon his Wife & children. So as it is plaine, they uſurpe, profeſſe and practiſe ſuch a juriſdiction, as is not annexed to the Imperiall Crowne of *England*, but which with the Pope, and Prelates of *Italy*, they claime from *Chriſt*. And this is cleere by a threefold practiſe of theirs. 1. Their cenſuring of Doctor *Baſtwick* for this very cauſe, that hee impugned all Epiſcopall Iuriſdiction over Gods Miniſters, claimed from *Chriſt*, or the Scripture. So as they make it their owne cauſe with the Pope, and his

Prelates

Prelates, as all holding by that title, and not from the authority of Kings and Princes: And this is according to that in Dr. *Pocklingtons* Sunday no Sabbath, where he ſaith. *pag.* 48. Hereby wee may by Gods mercy, make good the trueth of our *Church*. For wee are able lineally to ſet downe the ſucceſſion of our Biſhops from St. *Peter* to *St. Gregory*, and from him to our firſt Archbiſhop *St. Auſtin*, our Engliſh Apoſtle, downward to his Grace, that now ſits in his Chaire, Primate of all England, and Metropolitane. So hee. Thus wee ſee how our Prelates have no other claime for their Hierchie, then the Popes of *Rome* have and doe make, which all our Devines ſince the Reformation, till but yeſterday, have diſclaimed, and our Prelates cannot otherwiſe aſſume, but by making themſelus the very limbes of the Pope, and ſo our *Church* a member of that Synagogue of *Rome*. Secondly, the conſtant practiſe of our Prelates proveth this: for they neither have at any time, nor have ſought to have any the Kings Letters Patents, under the great Seale of *England* for their keeping Courts and Viſitations, &c. But doe all in their owne names, and under their owne Seales, contrary to the Law in that behalfe. Thirdly, in that they labour by all meanes poſſible to maintaine this their abſolute and independent Iuriſdiction, as no way depending on the King; and namely, by ſtopping the ordinary courſe of Law, that the Kings people may bee cut off from all benefit of the Kings good Lawes, and of their native ancient Liberties; ſo as it is become very geaſon, and a rare matter to obtaine a Prohibition againſt their illegall practiſes, in vexing & oppreſſing the Kings good Subjects; nay they are growne ſo formidable of late

(as if they were ſome new generation of Giants) that the very motion of a Prohibition againſt a Prelate, or their Proceedings in the High Commiſſion, makes the Courts of Iuſtice ſtartle; So as good cauſes are loſt, and Innocents condemned becauſe none dare pleade, and judge their cauſe according to the Kings Lawes, whereby wee ought all to be governed. For example: the Miniſters of *Surry*, who are ſuſpended from their Miniſtry, and outed of their meanes and freeholds againſt all Law, or Conſcience: yet are ſo diſheartened and overawed, that they dare not contend in Law againſt the Prelates, for feare of further vexations: and they are out of hope of any fayre hearing in an ordinary Legall way. Nay when Doctor *Baſtwicke* had procured a *Habeas corpus* to remove him out of the Biſhops ſtincking priſon in the Gate-houſe unto the Kings Bench. and thereupon was removed thither - yet notwithſtanding they procured the reverſing of this Legall Order, and brought the Priſonner backe againe with a vengeance and triumph to his old lodging. Thus wee ſee they have gotten ſuch a power into their hands, as doth overtop and countermaund the Kings Lawes, and the peoples Liberties. Now this power they have not from the Imperiall Crowne, according to the Lawes of the Land, but it is a meere uſurpation. So as being a power not derived from the King, as the immediate fountaine of it, it proves to bee at leaſt a branch of that forraigne power altogether excluded in the Statute of 1. *Eliz. cap.* 1. And it is flatly againſt the Oath of Supremacy in the ſame Statute, which all Prelates take, wherein they profeſſe and promiſe faith and true allegiance to the Queenes Highneſſe, her Heires and lawfull Succeſſors

sors, and to their power to defend all Iurisdictions; Priviledges, &c. granted or belonging to the Queenes Highnesse, her Heires &c. Now all Ecclesiasticall Iurisdiction, which the Prelates have authority to exercise. being annexed to the Crowne (as is cleere by the foresayd statute) either they must not claime it by another title, or if they doe, they are all in a *Præmunire*, and under the guilt of perjury. And whither they bee not also in a *Præmunire* for practising their Iurisdiction, as keeping of Courts, visitations, &c. in their owne names, not having the Kings Letters Patents under the Great Seale of England, I leave to the learned in the Law to judge.

But some will say, that they defend and maintaine all Ecclesiasticall Iurisdiction to bee from the King. For in the visitation Articles for *Norwich*, by *Mathew* their Lord Bishop, this is one, *Be there any in your Parish, that have denyed, or perswaded any other to deny, withstand, or impugne the Kings Majesties Authority, and Supremacy in causes Ecclesiasticall within this Realme?* First, I answer, this is a faire colour and pretence, as if it were against Papists. Secondly, it is against their ordinary practise, as in the former examples. And thirdly admit they doe sincerely professe, that they have or hold no Ecclesiasticall Iurisdictiõ, but from the King; yet the question is, whither they will say, that all those outrageous courses they now hold, and the pranks that they play in many places of the Kingdome, are by speciall warrant from the King: or whither the King by some generall warrant dormant hath given them this unlimited power, which they at their pleasure doe exercise? For instance: Will *Mathew* Lord Bishop of *Norwich* say, that

Anno 1636. Chap. 1. n. 2.

that hee hath any warrant from the King, ſpeciall or generall, for making ſuch havocks and hurliburlies in thoſe two great Counties of *Norfolke* and *Suffolke*, to the intollerable diſhonour of God, injury to his Miniſters, and people, and tending to moſt dangerous conſequences? If hee have not any warrant, but doth it of his owne head, or by the inſtigation of any other Arch-Prelate, then let him looke to it, leaſt he come to ſuffer as an uſurper, a bringer in of a forraigne power, an Innovator, Oppreſſor, Perſecutor and troubler of the peace of the Church and Kingdome. If he ſay he hath warrant for it: let him ſhow it. But I hope hee will not father his deſperate courſes upon the King. What? will hee ſay, that the King gives him a power to exerciſe ſuch unheard of tyranny and injuſtice upon the Kings peaceable Subjects, and Chriſts faithfull Miniſters, and that againſt the Kings Lawes, and peoples Rights, all which the King hath ſworne againe and againe, and ſolemnly proteſted to maintaine inviolable, as his owne Crowne? Never therefore let any man dare to pretend any ſuch thing, ſo diſhonourable to his Majeſty. Againe ſuppoſe (which yet is not to bee ſuppoſed) that the Prelates ſhould ſo farre prevaile, as to procure a grant from the King to doe all thoſe things which of late they have done, tending to the utter overthrow of the Religion by Law eſtabliſhed. Yet, whatſoever colour, pretext, or ſhow could they make for this, the King (to ſpeake with all humble reverence) cannot give that power to others, which hee hath not himſelfe. For the Power that is in the King is given unto him by God, and confirmed by the Lawes of the Kingdome. Now neither God in his Law, nor the Lawes of the Land,

Land, doe allow the King a power to alter the State of Religion, or to oppreſſe and Suppreſſe the faythfull Miniſters of the Ghoſpell, againſt both Law and Conſcience. For Kings are the Miniſters of God for the good of his people, as wee ſhewed before. But what doe I ſpeake of this? If all the Prelates in England did never ſo boldly affirme, that what they doe in theſe extravagant courſes of theirs, it is by warrant from the King: I would be ſo far from giving any credit unto thē herein, that I ſhould be the firſt that ſhould addreſſe my humble cōplaint to his Majeſty of ſuch diſhonour done unto him, and humbly petition his majeſty to vindicate his honour from the leaſt ſuſpition of his giving way to, or countenancing the Prelates in ſuch their practiſes, as cry up to heaven for vengeance upon their heads.

This I have urged the more, both in reverence to his Sacred Majeſty whoſe honour I cannot iudure ſhould receive the leaſt blemiſh, and alſo in reference to the point in hand, becauſe ſuch uſurpation of the Prelates tendeth directly to make a diviſion betweene the King and his Subjects, contrary to that which we teach here, that good Subjects muſt cleave to their God and King without ſeperation and defection, which is by the ligaments of good Lawes, which being broken, they are as the reſolution of the nerves in the naturall body, or the cutting in ſunder of the ſinewes, whereby the head and members are united and compacted in one intire body. And therefore this claime, which the Prelates make, of their Prelation and Iuriſdiction over Chriſts Miniſters *jure divino*, being repugnant not only to the cleare Scripture, forbidding all ſuch domination as they practiſe (as *Math.* 20. 25. &c. *Marke.* 10. 42. &c. 1 *Pet.* 5. 1. &c.)

&c.) for which they have neither the example of Christ, nor of his Apostles, nor of any ancient Bishops, but principally of *Diotrephes* 3 *Iohn.* 10. whom they imitate in affecting of preeminence, in opposing *Iohn* the Apostle, in excommunicating the Preachers, in prating against them with malicious words and the like; but also to the Kings Crowne, to the Lawes of the Land, and consequently to the Liberties of the Subjects: I know not with what warrant or Conscience any Minister of Christ can submit to the practises of these men, tending to the ruine of the Kingdome of Christ in this Land, and consequently of the whole Kingdome and State.

Now all these instances alledged are so notorious, (some of them fresh in memory, and many witnesses of them yet living, being done but the other day, and others yet present before our eyes) that they cannot bee denyed, and their notoriousnesse makes them the more pernicious, as tẽding to corrupt the Kings good peoples hearts, by casting into them feares, and jealousies, with sinister affections towards their King, as if hee were the prime cause of all those grievances, which the Prelates in his name doe oppresse the Kings good Subjects withall. But I trust in the Lord (as it is my dayly prayer) that hee will preserve the hearts and affections of his people close and intire to their King, and that he will discover both to the King and his people these treacherous practises of the usurping Prelates, that so neither the King may thinke evill of his good people, nor they have the least jealousy, that his Majesty approveth and countenanceth, much lesse willeth and commaundeth his Prelates to cõmit these their intollerable outrages.

Well

Well, come wee now to a ſecond uſe, which is of Exhortation and admonition to all good Subjects, above all things to beware of thoſe, that cunningly inſinuate themſelves betweene the barke and the tree, that labour to divide the head from the body, and the body from the head, by caſting bones betweene the King and his good Subjects. And here (Beloved) let me in the name of the Lord admoniſh you, that whatſoever paſſages, or outrages you ſee to bee done by the Prelates, although they doe never ſo boldly pretend the Kings name for it, yee believe them not. Let never any Siniſter opinion concerning his Sacred Majeſty creepe into the cloſſet of your breſts, and as a Snake either ſting or poyſon your true & loyal hearts towards him. And therfore beware of all thoſe Factors for Antichriſt, whoſe practiſe is to divide Kings frō their Subjects & ſubjects from their King, that ſo betweene both they may fairely erect Antichriſts throne againe, where it had beene in a good meaſure throwne downe, and caſt out, yea by this time utterly rooted out of this Land, if he had not had ſuch ſtrong Sticklers as his Ieſuites and Prieſts, yea the Prelates themſelves (as their practiſes plainly ſhow) to keep him in life, and to ſet him upon his feet againe. But yee Beloved, abhorre theſe Factors. And if ever they ſhould ſo farre prevaile as to open a wide breach to let in a forraigne enemy (which theſe their practiſes and proceedings pretend, and tend unto) then ſhew your ſelues like thoſe faithfull ſervants of *David*, ſticke cloſe to your King, and if any danger come neere his ſacred Perſon, ſtep betweene, and let the loſſe of your owne precious life, reſcue and ſecure his, who is worth ten thouſand of us. And ſo much for this point.

The nex point ariſeth from the order of theſe words, *Feare thou the Lord, and the King*: That is, Firſt, *Feare the Lord*, and then *the King*. It imports thus much: That all our obedience to Kings and Princes, and other Superiors, muſt be regulated by our obedience to God. Wee muſt ſo obey men, as wee doe not therein trench or daſh upon Gods Commandement. God muſt firſt be ſerved. Therefore in all Commandements of man, wee muſt conſult with Gods Commandements or Law, that it be not repugnant unto it. This is alſo intimated in the order of the two Tables, the Firſt concerning our duty to God, and the Second to our Neighbour. And Chriſt tells that Queſtioneſt in the Goſpel, *This is the firſt and great Commandement*, to witt, *to Love God with all our heart. and the ſecond is like unto it, Thou ſhalt loue thy Neighbour as thy ſelfe.* And the like order is ſet downe, 1. Pet. 2. *Feare God: Honour the King.* Firſt *feare God.*

Point.

Exod. 20. Math. 22. 38.

And this ſtands with good reaſon. For, Firſt, the King is Gods Miniſter and Vicegerent, and commands as for God, ſo from God, and in God. So as it is his office to command nothing againſt God.

Secondly, If Princes ſhall commaund any thing againſt God, and his Law, then we muſt remember, that we are Gods ſervants too, and therefore muſt obey man in nothing, that ſtands not with our obedience, firſt to God. For this cauſe the ſame word of God is a rule both for the King, how to cary himſelfe in governing, and for every Subject, how to cary himſelfe to the King, and firſt unto God.

Thirdly, otherwiſe to obey, or feare man before God, and ſo above or againſt God, is to make an Idol of man, in

in placing him in a throne above God. This is that feare of man, which bringeth a ſnare (Pro: 29.25.) but *whoſo puttth his truſt in the Lord, ſhalbe ſafe.* So as the feare of man which brings a ſnare, argues, a failing of faith in God. And this is a plaine defection and falling from God, when man is obeyed againſt, and above God.

The uſe hereof is manifold. 1. *For reprehenſion.* Vſe.
2. *For Inſtruction.* 3. *For Conſolation.*

1. For reprehenſion or refutation of thoſe that ſo advance mans ordinances, and commandements, as, though they be contrary to Gods Law, and the fundamentall Lawes of the State, yet ſo preſſe men to the obedience of them, as they hold them for no better then Rebells, and to * deſerue to be hang'd, drawne, & quartered, that refuſe to obey them. And the chiefe Maſters of this Myſtery, are the Ieſuites in their blind obedience: and they have gotten too many Doctors to bee their Diſciples, and broachers of this new Doctrine. New I call it, becauſe it is flat contrary both to the expreſſe Scriptures, and to the judgement of all Devines in all ages of the Church. And becauſe this their doctrine is So briefe now adayes, I will ſet downe ſome Examples of the ancient Doctors judgement in this point. And I will relate them out of *Gratian* himſelfe. As, out of *Auguſtine*: *It is not alwayes evill, not to obey the Commaundement, when a Lord commaundeth thoſe things which are contrary to God. Then he muſt not be obeyed.*

* As one ſayd to a Miniſter in Suffolke, for refuſing to doe that which was not agreeable to Gods Commandment. See before.

Cauſa. 11. Qu. 3. Non ſemper malum eſt non obedire præceptis, cum Dominus jubet ea, quæ ſunt contraria Deo. Tunc ei obediendum non eſt. Auguſtinus.

And *Hieron. in Epist. ad Ephes. Si Dominus ea jubet, quæ non sunt adversa Sanctis Scripturis, subjiciatur Domino servus: Si vero contraria præcipit, magis obediat spiritus, quam corporis Domino. Et infra: Si bonum est, quod præcipit Imperator, jubentis exequere voluntatem: Si malum, responde, Oportet Deo magis obedire, quam hominibus. Hoc ipsum & de Servis apud Dominos, et de uxoribus, apud viros, et de filijs apud Patres, quod in illis tantum debeant Dominis, et Viris, Parentibusque esse subjecti, quæ contra Dei mandata non sunt. Ambros. Iulianus Imperator, quamvis esset Apostata, habuit tamen sub se Christianos Milites, quibus cum dicebat, producite aciem cum defensione reipublicæ, obediebant ei: cum autem diceret eis, Producite arma in Christianos,*

beyed. And *Hierome*: If a Lord cõmand those things which are not contrary to the holy Scriptures, let the servant bee sebject to his Lord: but if hee commaund contrary things, let him obey rather the Lord of his Spirit, then of his body. And a little after: If it bee good which the Emperour commaundeth, execute the will of the Commander: If evill, Answer. It behooveth to obey God, rather then men.

And this also concernes Servants to their Masters, & Wives to their husbands, and children to their Parents, that they ought in those things onely to obey their masters, and husbands and parents; which are not contrary to Gods Commandments. And *Ambrose*: *Iulian* the Emperour, although he were an Apostate, yet he had Christian Souldiers under him, to whom when hee said, bring forth your army for the defence of the Commonweale, they did obey him: but when he

he ſayd unto them, Draw out your weapons againſt the Chriſtians, then they acknowledged the Emperour of heaven.

Againe *Aug.* Hee which reſiſteth the Power, reſiſteth the Ordinance of God. But what if that be commanded, which thou oughteſt not to obey? Here ſurely regard not the Power. Obſerve the degrees of humane Lawes: If the Subſtitute ſhall commaund that which ought not to bee done: Yet if the Proconſul command the contrary, thou doeſt not contemne the power, if thou chooſeſt to obey the greater. Nor ought the leſſer bee angry, if the greater bee preferred. Againe, if the Conſul himſelfe commaund one thing, and the Emperour another: If the Emperour commaund one thing, and God another: what thinkeſt thou? The greater power is God. Pardon O Emperour: Thou threateneſt a priſon, He hell. Here then thou muſt take thy faith as a Shield,

ſtianos, tunc cognoſcebant Imperatorem Cæli.

Aug. ibid. Qui reſiſtit poteſtati, Dei ordinationi reſiſtit: Sed quod ſi illud iubeatur, quod non debeas facere? Hic ſane contemne poteſtatem. Ipſos humanarum legum gradus adverte: Si aliquid iuſſerit Curator, faciendum eſt. tamen ſi contra Proconſul iubeat, non utique contimnis poteſtatem, ſi eligis maiori ſervire: Nec hic minor debet, iraſci, ſi maior prælatus eſt. Rurſus ſi ipſe Conſul aliquid iubeat, et aliud iubeat Imperator: vel ſi aliud iubeat Imperator, et aliud Deus: quid indicas? Maior Poteſtas Deus. Da veniam O Imperator: tu carcerem, ille Gehennam minatur: Hic iam tibi aſſumenda eſt fides tua,

tua, tanquam Scutum, in quo possis omnia ignea iacula inimici extinguere. Et alius Pater: Si quis alterius errori consentit, sciat se cum illo simili modo culpabilem iudicandum. Et Isidorus. Si quis prohibet vobis, quod a Domino præceptum est: vel rursus emperat fieri, quod Dominus prohibet: execrabilis sit omnibus, qui diligunt Deum. Item, is qui præest, se præter voluntatem Dei, vel præter quod in Sanctis Scripturis evidenter præcipit, vel dicit aliquid, vel imperat: tanquam falsus testis Dei, aut Sacrilegus habeatur. Cum ergo Subditi excommunicantur ideo, quia ad malum cogi non possint, tunc sententiæ non est obediendum: quia iuxta illud Gelasij: Nec apud Deum, nec

Shield, wherein thou mayst quench all the fiery darts of the enemy. And another Father: If any consent to anothers error, let him know he is to be judged as equally culpable with him. And *Isidor.* If any forbid you that, which is commaunded of the Lord: or againe, commaund that to be done, which the Lord forbiddeth: let him be execrable to all that love God. Also hee that ruleth, if hee, either prescribe or commaund any thing, besides the will of God, or besides that which hee evidently commandeth in the holy Scriptures: Let him bee accounted as a false witnesse of God, or a sacrilegious Person. When therfore the people are excommunicated, even because they cannot bee compelled to evill: then they are not to obey the sentence: because according to that of *Gelasius*, neither with God, nor with his Church doth a wicked sentence bind any man. So in *Gratian.* I will adde one more out of *Bernard.* O Spouse of Christ, so obey man, as thou offend not the will of God. In evill

evill workes never be obedient. Do not obey in evill any Power, although penalty compell, if punishments be threatned, if torments bee set before thee. It is better to suffer death, then to fulfill wicked commands. It is better for a man to bee killed, then to be adjudged to eternall damnation. So *Bernard.*

nec apud Ecclesiam eius, quemquam gravat iniqua Sententia. Et Bernard: *de modo bene vivendi. cap.* 19. *O Sponsa Christi, ita obedias homini, ut non offendas voluntatem. Dei. In malis operibus nunquam sis obediens. Noli obedire in malo cui quam Potestati, etiamsi pœna compellat, si supplicia immineant, si tormenta occurrant. Melius est mortem pati, quam mala jussa implere. Melius est ab homine jugulari, quam æterno judicio damnari, &c.*

I shall need to say no more to convince the novell impiety of those, who doe with all rigor impose, and the sinfull infirmity at least, if not base cowardise of them that obey such commaunds, as not only Gods word, but even their owne Consciences tell them, they ought not to doe. Blush then and be ashamed. O all ye Iesuiticall novell Doctors, that suspend, excommunicate, persecute with all fury Gods faithfull Ministers, and all because they will not, they may not, they dare not obey your wicked Commaunds which are repugnant to the Lawes both of God and man: Certainly hell inlargeth herselfe for you, and your damnation sleepeth not, if you speedily repent not. Shall honest Christians & good Subjects, beare Rebells, Factious, and I wott not what, because they will not obey your factious rebellion against God? I say will not. This seemes a sore word, and you lye at catch, If a Minister

ſay, *he will not*. Why I pray you? Is this ſo hainous a word? What ſay you then to the 3. Children, when the King himſelfe in perſon threatened them with his fiery fornace? *O Nebuchadnezzar, we are not careſull to anſwere thee in this matter. If it be ſo, Our God whom we ſerve is able to deliver us from the burning fiery fornace; and he will deliver us out of thy hand, O King. But if not, be it knowne unto thee O King, that WEE WILL NOT ſerve thy Gods, nor worſhip thy goulden Image, which thou haſt ſet up*; See, *WEE WILL NOT*. The Scripture ſets this downe thus in Commendation for them, and for imitation to us in like caſes.

Well, thee ſecond uſe is for inſtruction, concerning the duty of a Chriſtian in this point, and the rather, in regard of the ſnares; which Satan layeth to inſtrap ſoules this way in theſe dayes, by the new Ieſuiticall doctrine of blind obedience. As therefore the Apoſtle

1 Iohn. 4. 1. Iohn Saith, *Beloved, believe not every ſpirit, but try the Spirits, whither they be of God, becauſe many falſe Prophets are gone out into the world*: So I may ſay here: *Many falſe Prophets are now abroad*, being poſſeſſed with the ſpirit of the Beaſt, which ſo magnifieth the power of man, and his authority in commaunding, that *ipſo facto* all muſt yeeld obedience thereunto, without further adoe. Now this ſpirit is knowe by oppoſition to God and his word. It ſetteth man above God, above his word: and therefore we muſt beware of it. We muſt therefore So obey God in the firſt place, by guiding our ſelves in all things according to his word, as no commaund of man prevaile with us to croſſe that. It is for beaſts without reaſon, to yeeld a blind obedience to their Maſters: but men, are of another

other ſtampe, who have not only reaſon, but religion to be the rule of their actions.

The laſt uſe is for Conſolation to all thoſe that follow this rule. For howſoever obedience to God, and the not obeying of mans unjuſt commaunds fares ill in the world oftentimes, and never more, then in theſe dayes of ours, wherein though wicked Impoſers are not able to give any other reaſon of their impious commaunds, but *Volumus* and *Iubemus*, *Sic volo, ſic iubeo, ſtat pro ratione voluntas*, ſo as if preſent obedience be not yeelded, they cry out, Rebells, they ſuſpend, excommunicate, ſequeſter, undoe, threatening moreover halter and hatchet, as was noted before: yet a faithfull, honeſt, godly Miniſter, or Chriſtian being conſtant to his God and to his Word, as *Daniel* and the three Children were, ſhall find it more happy and comfortable to keep his Chriſt, and a good conſcience, though with the loſſe of all theſe outward things, then to hold them with the loſſe of his conſcience, and confidence in his Lord and Maſter Chriſt. Yea and herein have we cauſe to comfort our ſelves, and to bleſſe the name of our God, who hath not left himſelfe without witneſſe, but hath rayſed up many zealous and couragious Champions of his truth, I meane faithfull Miniſters of his word, who chooſe rather to looſe all they have, then to ſubmit and proſtitute themſelves to the wicked unjuſt, and baſe commands of uſurping Antichriſtian *Muſhromes*. Surely this is an infallible ſigne to perſwade me that God will not deſert his cauſe, ſeing he thus ſtands by his Servants, making *them* * *more then Conquerers through him that loved them*. Yea their very not yeelding in this battell, is a preſent victory. For as the Holy

Iuſtum & tenacem Propoſiti virum, Non Civium ardor prava jubentium, Non vultus inſtantis Tyranni, Mente quatit ſolida. Horac. Hic murus ahæneus eſto, Nil conſcire ſibi nulla pallescere cul a. * Rom. 8.

Ghoſt ſayth. *They overcame by the blood of the Lambe, and by the word of their teſtimony and they loved not their lives unto the death. Therefore rejoyce yee* * *heavens, and yee that dwell in them. Woe to the* * *inhabitants of the earth.* And ſurely this ſhall be the certaine iſſue of that maine battell, that is now a fighting betweene the Beaſt, and Chriſt, betweene the Dragon & the Lambe. For though the Kings of the earth have one minde, and give their power and ſtrength unto the Beaſt: So as all theſe *make warre with the Lambe: yet the Lambe ſhall overcome them: for hee is the Lord of Lords, and King of Kings: and they that are with him are Called, and Choſen, and faithfull.* Yea even thoſe *ten hornes*, even all thoſe Kings that *take part with the Beaſt, theſe ſhall hate the whoore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burne her with fire.* So as Antichriſt with all his traine and confederates for all their malice, power, pollicies and machinations, that *Babilonian* Tower, withall their ſtrong walls mounting up to heaven, muſt all downe to the ground: and then it ſhall not repent thoſe, that have been *faithfull unto the death, who ſhall receive a Crowne of life.*

* Revel. 12.11.

* The Churches of Chriſt.

* That is Carnall men, that love the world and preferre it before heaven.

* Revel. 17. 13.14.

Come wee now to the laſt point in the exhortation, which is the connexion of theſe two, the feare of the Lord, and of the King. Whence we learne.

Point. That the feare of the Lord, and of the King, (their order duely obſerved) ought not to bee ſeperated. No more, then the two Tables of the Decalogue. For God muſt ſo be honoured, as we doe alſo in the ſecond place honour our Superiours: And our Superiours muſt ſo be honoured, as in the firſt place wee honour God; as was ſaid before. Seperated they muſt not bee. For they

are

are like the two pillars in the Porch of *Solomons* Temple, the one Strength, the other Stability, which beare up the moſt beautifull Fabricke of the Church and State well compacted together, and eſtabliſhed in the true feare of God, and of the King.

Here then are condemned ſundry dividers in this kind. As firſt, the Anabaptiſts, who deny lawfull Magiſtracy. They pretend to feare God, but they refuſe to honour the King with their obedience. And therefore they doe not truly feare God.

Secondly, heere are condemned the Papiſts, who divide and ſeparate the feare of the Lord from the feare of the King. And that two wayes. 1. In that they allow by their good will, no honour, feare, or obedience to Kings from their Subjects, unleſſe they will kiſſe the Popes toe, that is, acknowledge the Popes Supremacy, as well in Temporalties as in Spiritualties. For the Pope challengeth a power over all Kings & Princes, comparing himſelfe to the Sunne, and the Emperor, and ſo Kings & Princes to the Moone, which is 47 times leſſe then the Sunne, and muſt borrow their light & luſture from the Pope, as from the Sunne. As *Cupers* one of their Canoniſts ſaith,

Decretal. Greg. De Majoritate & obed. l. 1. tit. 33. Innocent. 3. Cap. 6. Solitæ. Epiſcopus non debet ſubeſſe Principibus ſed præeſſe. Duo magna Luminaria, Pontificialis, & Regia Poteſtas. Et quanta eſt inter ſolem & Lunam differentia, tanta inter Pontificis & Reges. Ergo Pontificialis dignitas eſt quadragieſies ſepties maior regali dignitate Gloſſ. ibid. Rodulph Cupers Comment. ad C. Oportebat. 79. diſtinc. Art. 7. n. 62. pag.

*pag. 257. Papa conferens Imperium Cæsari, illius iura a se non abdicat, cum solum exercitium imperandi conferat: cum directum Imperij Dominium penes Deum remaneat, & consequenter, penes Papam. And Iohan. a Capistrano: de Pape & Concil. authoritate. Page 92. Humilitatis causa Summus Pontifex motus dicit se nolle usurpare regiam dignitatem, vel Imperialem authoritatem. And Pag. 94. Papæ tanquam Christo flectatur omne genu: And. Ipse excommunicare et privare potest Imperatorem. Ipse potest aliquem absolvere ab obligatione qua tenetur homini, de plenitudine potestatis quam habet. * Summus Pontifex Tiara coronatur, quâ regnum*

The Pope conferring the Empire upon Cæsar, doth not abandon the Priviledges thereof from himselfe, seeing hee conferres onely the exercise of ruling: Seeing the direct dominion of the Empire is resident in God, and consequently in the Pope. And *Iohan a Capistrano*, (or of the halter) saith: It is for humility sake, that the Pope is moved to say, that he will not usurpe the regall dignitie, nor the Imperiall authority. Let every knee bow to the Pope, as unto Christ, *And*, Hee the Pope may excommunicate & deprive the Emperor: and absolve any man from his allegiance, which he oweth to man, by the plenitude of power which hee hath. And *Angelus* * *Rocca* in his *Vaticana Bibliotheca*, *pag.* 5. The Chiefe Pontife (or Pope) is crowned with a Tiara, or round bonnet, which they call the Kingdome of the World; and his 3. Crownes doe represent the Imperiall Regall, and Sacerdotall, that is, the plenary and universall authority of the whole world. By the round Bonnet

net the Imperiall power is ſignified: by the Miter the Pontificall & ſpirituall. So hee. Thus wee ſee this great Antichriſt exalts himſelfe *above all that is called God, or that is worſhiped.* Thus hee intercepts from the King that feare and obedience which is due vnto him from the Subjects, and takes it to himſelfe. And thus hee not onely ſeparates the feare of God, and of the King, but deſtroyes them both, in aſſuming and uſurping them both to himſelfe, as being both God and the King. Secondly, They ſeparate Gods feare from the Kings in this, that they altogether free all their Votaries, and infinit Orders from the terrene power of Kings and Princes. As the Phariſees did noſe-wipe Parents of the obedience of their Children by their device of * *Corban*. And as our Prelates (right chips of the old blocke) doe labour tooth and nayle to withdraw their necks from under the yoake of the Kings Lawes; which their practiſe plainly proveth, as we touched before.

regnum mundi appellant: et tres ejus Coronæ Imperatoriam, Regiam, et Sacerdotalem, plenariam ſcilicet, et univerſalem totius orbis autoritatem repræſentat. Per Tiara Imperialis et temporalis poteſtas: per Mitram Pontificia et ſpiritualis.

* Mat. 15. 5.

A ſecond ſort come here to be reproved, that on the other ſide ſeperate the feare of the King from the feare of the Lord: and thoſe are ſuch as attribute to Kings ſuch an unlimited power, as if hee were God Almighty himſelfe; ſo as hereby they would ſeeme to aſcribe that Omnipotency to the King, which the Pope aſſumes, and his *Paraſites* aſcribe to his Holineſſe. And this theſe *Paraſites* and paramours of

Kings

Kings Courts doe, not for any true love, or reverence they beare to the King, but in ſpeciall for theſe ends: 1. That they may by this meanes nouriſh a heart-burning betweene the King and his good Subjects, that ſo they may never meet together in Parliament, for the redreſſing of thoſe many enormities and grievances both in the Church and commonweale, whereof theſe makebaites are the principall cauſes; and ſo leaſt they might bee brought *Coram*. Secondly, that ſo they may by their intoxicating flattery ſo indeere the King unto them, as to his moſt intire and intimate friends, and the onely Supporters of the Prerogative royall; for as much as they have juſtly incurred the hatred of the whole Land, and ſo lye open to all the hazards, which envy may bring them into. Thirdly, by this meanes they are bold to uſurpe a lawleſſe and unlimited power over the Kings good Subjects, as if their advancing of Kingly power above its limites, were but to ſerve their owne turne in executing their lawleſſe tyranny, by a kind of borrowed and abuſed regall power. And laſtly, that they may by this meanes trample the Lawes and Liberties of the Subjects under their feet, and in fine bring the whole State of the Kingdome, King and all, under their girdle. For they muſt be true to their Principles, whereof this is one principall. * *Epiſcopus non debet ſubeſſe Principibus, ſed præeſſe.* A Biſhop ought not to be ſubject to Princes, but to rule over them. And this they have ſufficiently proved by their late practiſes, wherein they exerciſe a tranſcendent power over all Lawes both of God and man; but whence they have it, I ſuppoſe themſelves want good evidence, and I hope will be afraid to ſay, *the King hath given them that Power*, which

Invidia ſæculi non invenire Tyranni, Majus tormentum.

* Decret de Major. & Obed. Tit. 33. Innoc. 3. Illuſtriſsimo Imperatori Conſtant.

which himſelfe would never either practiſe, or yet challenge, as which God never diſpenſed to any humian Creature, and which his Majeſty hath ſo often ſolemnly proteſted againſt, as we ſhowed before. And thus (I ſay) theſe men crying up, and exacting univerſall abſolute obedience to man: they doe hereby caſt the feare of God, and ſo his throne, downe to the ground.

Let this then in the laſt place teach men how to keep this knot of the feare of the Lord, and of the King, inviolable. For to ſeperate them deſtroyeth both. And this is both the doctrine & practiſe of true Chriſtians, and that of old. For *Tertullian* ſaith, that though the Chriſtians were traduced to the Emperour, as if they were enemies to the State: yet thoſe traducers, as the *Albiniani Nigrani*, &c. Were found to be thoſe enemies. But * a Chriſtian (ſaith hee) is enemy to none, much leſſe to the Emperour: whom knowing to be ordayned of his God, hee muſt of neceſſity both love and feare, and honour, and wiſh him ſafe. Wee therefore love the Emperour, ſo farre as it is both lawfull for us, and expedient for Him, as a man next under God: And whatſoever he is, he hath had it of God, being leſſe then God alone. And this hee himſelfe willeth. For hee is ſo greater then all, while hee is leſſe then the onely true God. Therefore

* *Tertull. ad Scapulam lib. initio. Chriſtianus nullis eſt hoſtis, ne dum Imperatoris: quem ſciens a Deo ſuo conſtitui, neceſſe eſt, ut ipſum diligat; et revereatur, et honoret, et ſalvum velit, &c. Colimus ergo et Imperatorem ſic, quemodo et nobis licet, et ipſi expedit, ut hominem a Deo ſecundum: et quicquid eſt, a Deo conſecutum, ſolo Deo minor.*

minorem. Hoc et ipſe volet. Sic enim omnibus major eſt, dum ſolo vero Deo minor eſt. Itaq; ſacrificamus pro ſalute Imperatoris, ſed Deo noſtro et ipſius: Sed quomodo præcepit Deus, pura prece.

** Et Tertull. Apologet. Temperans: Majeſtatem Cæſaris infra Deum, magis illum commendo Deo, cui ſoli ſubijcio: ſubijcio autem, cui non adæquo. Non. n. Deum Imperatorem dicam, vel quia mentiri neſcio, vel quia illum deridere non audeo, vel quia nec ipſe ſe Deum volet dici, ſi homo ſit. Intereſt hominis Deo cedere. Satis habeat appelari Imperator. Grande et hoc nomen eſt quod a Deo traditur. Negat illum Imperatorem, qui Deum dicit. Niſi homo ſit, non eſt Imperator, &c. Sed quid ego amplius, &c.*

we Sacrifice for the ſafety of the Emperor, but to our God; and his: but as God hath commanded by pure prayer. For the Propitiatory Sacrifice of the Maſſe was not knowne in thoſe primitive times.

And againe the * ſame Author in another place ſpeaketh to this purpoſe thus: Placing the Majeſty of *Cæſar* beneath God, I doe the more commend him to God, to whom alone I ſubject him: and I doe ſubject him, to whom I doe not equall him. For I will not call the Emperor God, either becauſe I know not how to lie, or becauſe I dare not deride him, or becauſe neither himſelfe will bee called God, if hee bee a man. It behooves man to give place to God. Let it ſuffice him to bee called Emperour. This alſo is a great name, which is given of God. Hee denyes him to bee Emperor, that calls him God. Vnleſſe he be man, he is no Emperor.

But (saith he) what need I speake more of Christian Religion and Piety towards the Emperour? *Quem necesse est suspiciamus &c.* Whom wee must of necessity honour, as Him, whom our Lord hath chosen, that I may truely say, he is the more our *Cæsar*, as hee is appointed of our God; therefore as being mine, I doe the more labour for his safety, So *Tertullian*. So wee also. And herein may all true Christians triumph, and make a holy boast against all Iesuiticall Sycophants, that doe traduce them to Kings and Princes, as enemies to their goverment: What one Protestant can they bring, that ever committed treason against his King, or lifted up a hand against his Sacred Person? But wee can fill large volumes of Examples (if need were) of Iesuites, Priests and Prelates, that have beene notorious traitors to their Emperours, and Kings, and some of them, that have laid violent hands upon the Lords anointed. And howsoever they cry thiefe first, and their cry being lowder, prevailes most, especially being ushered in with the very name of Puritan (as of old * the very name of Christians, was crime enough) yet they which thus abuse the eares of pious Princes, both by base flattery, and mallicious traducing of good men, the Kings good Subjects, unto His Majestie, incensing him against them, that so they may more easily worke their owne mischievous ends: these will be found to bee the great theeves, as will appeare by that, which now followeth in these words:

Sed quid ego amplius vs, &c.

* Tertull. Non salus aliquod in causa esse, sed nomen. Apologet. adversus gentes.

And meddle not with them, that are given to change. Point.

These words are an admonition to all that feare the

Lord and the King, not to meddle with them that are given to change, that is, not to have fellowship, or partnership with them, as before was opened.

The point we learne hence, is, That the true servants of the Lord, & subjects of the King, ought not to joyne with those, that are given to change, whither it bee in the State of Religion, or of the Common-weale. This is confirmed, first, with sundry places of Scripture. As Prov. 22.28. *Remove not the ancient Land-marke, which thy Fathers have Set.* This alludes, as * Devines interprit, to the alteration of the State of the true Religion, & of good Laws. So Eccl. 10.8. *Whoso breaketh an hedge, a Serpent shall bite him.* An hedge is a bounder, or fence, betweene man and man. This is forbidden with a *curse*, Deutr. 27.17. And the Princes of *Iuda* were reproved, as those, *That removed the Bound*, to wit, of the Lawes, Hose. 5. 10. Which * *Zanchie* expounds as the other. And the Ordinary * Glosse expounds it of *Prelates*, (which would be accounted Princes) *that remove the bounds*, that is, *Preach other doctrine, then they have received from the Apostles.* So as the Doctrines of the Apostles are the ancient Bounds, which must not bee removed.

* Lavater in hunc locum. Et Mercerus.

* Zanch. Commentor in Hos. 5.10.

* Glos. Ordin. Qui transferunt terminos. aliud prædicant, quam ab Apostolis acceperunt.

Now with Innovators, such as feare the Lord, and the King, must not meddle nor pertake, and that for sundry waighty reasons.

Reasons.

1. Because the accessory is equall with the principall, both in fact and punishment. As Obad. 11. Edom is as deepely charged, as the Heathen actors, for but looking on, while they spoiled his brother *Iacob*, and tooke

took no compaſſion on him, much les ayded him againſt his enemies. And in our Law, *miſpriſion of Treaſon*, that is, concealement of it, is puniſhable, as treaſon. So when wee ſee wicked men goe about by their Innovation, to undermine and overthrow the State of Religion, and of the Common-weale, if wee be ſilent, and doe not detect them, nor labour to defeate them, but out of a baſe feare, hold our peace, when the State of things cal upon us to ſpeak: we ſhal be found guilty before God, (though the State take no notice of it) of the ſame Sinne with them, and ſo pertake of the like puniſhment.

2. Becauſe * Innovation of Religion, and the Republike, is, and ever hath beene held dangerous to a State; eſpecially when the change is for the worſe, As 1. in point of civill goverment, to change a Kingdome, ſetled on good Lawes, into Tirany, is very dangerous. And ever States have beene wary hereof. Inſomuch as the *Locrians* ordained, that *whoſo would motion a new Law, ſhould come with an halter about his necke, that if it were not liked, hee ſhould be hanged in his halter.* And it was the ſpeech of *Heraclitus Epheſius*: *That Citizens ought to fight no leſſe for their Lawes, then for their Walls. Becauſe a City may ſtand without Walls, but without Lawes it cannot. For a State can no more ſtand without good Lawes, as it were the Soule of it, then the body can live without the ſoule.* *Lycurgus* therefore, to preſerue his Lawes unto perpetuity, covenanted with his Citizens, that they ſhould alter nothing, till his returne: whereupon he voluntarily became a perpetuall exile from his Countrey. * *Ariſtotle* compares changes in a State, which at firſt ſeeme but ſmall and inſenſible, to the expenſes of a

* Paſai metabolai thanataphoroi. A Maxime in the Politicks. maliſta tomicron pholatein. Ariſt. de Repub. lib. 5.

Demoſth. Oratio Contra. Timocr. Apud Dieg. Laertium. Cives non minus oportere, pugnare pro legibus, quam pro manibus. Lavater. in Pro. 22. 28.

* En men tais, oukekramenais politeiais, &c. Ariſt. de Repub. lib. 5.

howſe, and the waſting of a mans ſubſtance by little and little, which in a ſhort time conſumes all. And in his Third Booke *ibid.* Shewing the difference betweene a King, and a Tyrant, hee ſaith, The Citizens defend with Armes their King, but Strangers a Tyrant. For Kings doe rule according to Law, and over-willing Subjects: But Tyrants againſt their wills. So as Kings have a Guard of their people, but Tyrants againſt them. So hee. Whereby we ſee the uſefulneſſe of good Lawes, as combining King and People, as the head and members. Secondly, in point of Religion. A notable example hereof wee have in Devt. 13. Where *if Sonnes of Belial have drawne a City of* Iſrael *to Idolatry, upon the inquiry of the Truth, all* Iſrael *is to ſmite the Inhabitants of that Citie, with the ſword, deſtroying utterly all therein, both man and beaſt with the edge of the ſword, and the whole City with all the ſpoile therein ſhall be conſumed with Fire, and made a heape for ever, that ſo Iſrael may be guiltleſſe, and bleſſed of God.* So for all *Ieroboams* policy, which yet to carnall judgement ſeemed very ſubtile, and ſafe for his Kingdome, the erecting of his Calues proved the bane of his Houſe, and Kingdome for ever. And the like ruine fell upon *Ieruſalem* afterward, with the *Babilonian* Captivity for 70. yeeres. And the cauſe was partly changing of the Lawes (whereof before) and partly and eſpecially changing of Religion, as theſe two changes goe commonly hand in hand together. So *Iere.* 2. 36. *Why gaddeſt thou about ſo much, to change thy way?* So *verſ.* 11. *Hath a Nation changed their Gods? which yet are no Gods. But my people have changed their glory, for that which doth not profit.* And *Eſay*, puts all together: Saying, *The earth is defiled under the Inhabi-*

tants

tants thereof, because they have transgressed the Lawes, changed the ordinance, broken the Everlasting Covenant: Therefore hath the curse devoured the earth, and they that dwell therein, &c. Innovation in Religion breeds oftentimes troubles and distractions, especially after a long settling. And for this cause the first Reformers of our Religion were very tender of settling such an exact reformation in all things, as perhaps they desired. As the Lord *Cromwell* having set forth the Psalter in English, with omission of the Letany: there was such discontent about it, as hee was forced to put it in againe. Some indulgence must be given. According to that observation of * *Beatus Rhenanus* upon *Tertullian*: it was needfull, (saith hee) in ancient times to give indulgence to Christians in many things, who commonly when they were old, were converted from Paganisme to our Religion, with great difficulty relinquishing those things, unto which throughout their whole life they had beene accustomed. So he. And although but a few Ceremonies were retained, and so limited by Act of Parliament: yet old Doctors popishly affected doe so doate upon their humane inventions, and their old mother of Rome her superstitions, that they cannot bee in quiet till *res novas moliendo*, they may set up Popery againe in her full equipage, though thereby they hazard not only the peace and welfare of the State (which every good Patriot

* *Beati Rhenani Annot. in Tertull. librum de corona militis, opus erat olim multis Christianis indulgere, qui plerumque jam Senes de Paganismo ad nostram Religionem convertebantur, difficulter ea relinquentes, quibus per omnem vitam assueverant.*

Patriot ought to bee more tender of, then of his owne life) but themselves too, as followeth in the next reason.

For, thirdly, its dangerous to meddle with these Novellers, because such doe bring commonly an old house upon * their owne heads, and so consequently upon them, that joyne with them. First upon themselves. *Eccl.* 10. 8. *Hee that diggeth a pit, shall fall into it: and whoso breaketh an hedge, a Serpent shall bite him.* So. Hos. 5. 10. *The Princes of Iudah were like them that remove the bound: therefore will I powre out my wrath upon them as water.* And Esay. 29. 16. *Surely your turning of things upside downe shall be esteemed as the Potters clay.* What befall *Corah*, *Dathan*, and *Abiram*, *Numb.* 16. What *Achitophel?* What *Absolom?* And not only the principall actors, but the fautors and complices, such as partake with them, are served with the same sawce, the same punishment. Therefore *Moses* warneth the people to avoid, and not to come neere the tents of those rebels, Revel. 18. 4. least they bee swallowed up with them. As the voyce from heaven warnes Gods people to come out of *Babylon*, saying. *Come out of her my people, that yee be not partakers of her sinnes, and that yee receive not of her Plagues.* It is historied of *Tarquinius Superbus*, that because hee went about to turne the Regall governement into a Tyranny, and so committed many outrages, the Romans for that cause banished the very name of *Tarquinius* out of their dominions. And King *Iames* doth in two words excellently expresse both the nature and event of such, as would turne the Regall goverment, established upon good lawes, into a lawlesse Tyranny, by terming them (as was touched before) Vipers and Pests: Vipers eate through

* Vt semen-tem feceris ita & me-tas. Authorem repetit ce-lus. In au-thorem sce-lera redie-runt tua. Sen.

Numb. 16.

through their damnes belly; and Pests; the Pestilence destroyeth not not onely the house where it is, but all that adjoyne unto it. And *Esay* saith, *They hatch Cockatrice eggs, and weave the Spiders webbe: hee that eateth of their egges dieth and that which is crushed, breaketh out into a Viper.* Nothing but *destruction and calamity is in their paths.* The Spiders webbe is to catch the flyes. And notwithstanding the Spider loves to be in Princes Palaces (as *Salomon* sayth) where shee may fasten her netts on high, and bee out of the reach of the broome: Yet (as the Lord saith) though they make their nest as high as the Eagle in the rocks, or among the Starres, thence will hee bring them downe. All *Hamans* Cobwebbs could not preserve him from his owne gallowes but made a halter for him.

Prov. 30. 28

Obad. 4

And the calamity and ruine of these innovators is described in the 22. verse: first, by the suddainenesse & unexpectednesse of it: for their calamity shall rise suddainly: 2. By the manner of it, *shall rise*, as it were from beneath them; whereas their heighth seemes to secure them from all danger, as trampling all under their feet, and who shall be able to bring them downe? yet by that, which seemes to them most contemptible, shal they fall; from that which is below them shall their *calamity arise*, as we see *Hamans* did frō *Mardechai*, whom he so scorned. 3. By the certainty of it, It *shall arise*; there is no preventing of it: and 4. By the efficient causes of it, *And who knoweth the ruine of them both*: where (as was opened before) *ruine* actively understood, as noting whence it cometh, namely from them both, to wit, both from God, and from the King, as in the former verse; who shall both jointly bring ruine upon those that bee given

to change. As we see in the example of *Haman*, whom God did ruine, by so ordering the Kings heart, and so disposing of things, as all conspired thereunto. For the

Prov. 21. 1. *Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whither soever he will.* Histories furnish us with infinit examples in this kind; but this suffice.

A fourth reason, why good Christians and subjects should not meddle with them that be given to change, is, because they feare not God, but are enemies unto him. For here wee see how these are set in opposition to those that feare God. *My Sonne, feare thou the Lord, and meddle not with them that are given to change*: implying, that they *which are given to change*, do not *feare the Lord*. And yet who make fairer pretence (in their kind of way) of religion, devotion, and the feare of God? How holy would they seeme to bee in their new guise of devotion, and in a curious formality, and punctuall observance of their holy rites: as in a lowly bowing at the name Iesus, in an humble adoration to the Altar, in standing bolt upright at the *Gloria Patri*, and at the Gospel, and the like? Would not the world believe these men to be very regular, very religious, devout, holy? Surely, if true religion and holinesse stood in outward rites of mans devising, and in false shewes, and will-worship, in a kind of Courtship, in a compliment, in a Congee, in making of a legge, in bowing of the body, or the like: these were very religious men. And ignoram persons, who are not able to judge of colours, take them to bee so, and have them in great admiration. But bring these counterfeit coynes to the touch, and by and by they are discovered. And the

touch

Math. 15. 9. Col. 2. 20. 21. 22. 23.

vnder it Gods Word, which sayth. *In vaine they worship me, teaching for doctrines the Commandements of men.* Yea if wee compare their shewes of devotion, to their other practise, there need no other triall to discover them. They pretend great love and reverence to Iesus, while they are so zealous and devout for bowing to this Name, and so to their Altar, as who so refuseth to doe it, Minister or people, must bee excommunicated. Pious men sure. But while they pretend such extraordinary, respect to Iesus, and persecute and crucify Christ in his Ministers, and members; also in his Word, and the Ministry of it, by labouring tooth and nayle to oppresse and overthrow it; and in the power of religion, by crying downe all true piety, and in the worship of God, by corrupting it with their Superstitious and Idolatrous rites, and so trampling under their feet Christs Kingdome, that they may set up Antichrists throne againe: If this bee piety, if this holinesse, then is Popery piety, and Superstition holinesse; as they would faine make it; as wee shall see anone. But all their holinesse is but Pope-holinesse.

The last reason, why we may not meddle, or partake with these men, is, because they are also enemies to the King; for they feare not the King, they honour him not, they love him not, they obey him not. How? Doe not these novellers honour, love, feare the King? Who seeme thus? True. Yet (as was shewed before) these are the most dangerous enemies of the King, who under a pretence of honor and love, doe machinate the overthrow of his Kingdome and State, as by altering the State of religion, and by that meanes alienating and unsetling the hearts of his Subjects, by filling them

with feares and ſuſpicions, as if the King gave theſe novellers authority ſo to doe: which farre bee it from every good Subjects heare once to imagine. For the King and Novellers here doe ſtand in oppoſition one againſt the other. Can thoſe be the Kings friends, that goe about to divide betweene him and his good Subjects? Or to expoſe his Kingdome to Gods diſpleaſure, by corrupting his worſhip, and oppreſſing his truth? Its impoſſible. Therefore to joyne with ſuch, is to partake with the Kings falſe friends, and fawning enemies.

Now for the cloſe of all, with application to this preſent occaſion, in the thankefull memory of this dayes deliverance from the Gunpowder plot (a deliverance never to bee cancelled out of the Calender, but to bee written in every mans heart for ever); this ſerveth firſt for caution to all, to take heed, how they anyway partake with thoſe that bee given to change. And to the end wee may the better take heed, I will propoſe onely two examples, which it concernes us moſt at this preſent to take notice of. The firſt, of the Gun-powder Plotters, who, if their plot had taken effect, had proved notorious Changers. For as Popery it ſelfe is a religion of Changes, as from antiquity of truth to novelty of error (though they falſely pretend the contrary, like the *Gibeonites* with their old ſhoes, and mouldy bread, as if they had come from farre, when they dwelt hard by), ſo it can reſt no where, but is a Mother pregnant in plotting, and producing of changes in States, Kingdomes, Common-weales, only unchangeable in this, that ſhe makes her ſelfe Supreme and Sole Miſtreſſe, where ever ſhe cometh. Accordingly, thoſe her Sons,

whom

whom he had ſoftered, as fit ſparkes for ſuch a combuſtion, were ſet on worke to produce the moſt monſtrous change, that ever the world ſaw on ſuch a ſuddaine, if it had taken place. But our God though he winked at them, and ſuffered them to come to the very upſhot of their hope, ſtrikes in on a ſuddaine, and in the very nick puts a divine ſentence in the lippes of the King, who by a ſtrange interpretation of a word in one of their own letters to a Popiſh Noble-man, not according to the Grammaticall ſenſe of the Letter; ſmelling a ſent of fire, from the mention of *burning the Letter, and the danger is paſt*, thereupon ſent the Lord Chamberlaine to ſearch about the Parliament-houſe, and under it. Where entring into the Sellar underneath the upper houſe, hee found a great many Billets and Faggots heaped up, not yet ſuſpecting what lurked underneath. But the laſt ſearch was made, for more privacy, by Sr. *Thomas Knevet* who firſt met with *Faux* and his Lanthorne, with his Matches about him, ready againſt the next morning to blow up King, Queene, Prince, Peeres, Nobles, Knights, Burgeſſes, aſſembled then and there in Parliament: and making him faſt, firſt entred the Sellar, and found no leſſe then 36 Barrells of *Gun-powder*, lying Couchant under Billets, and Barres of Yron. Thus through Gods mercy, the change was prevented: the change of a Noble Kingdome into an Anarchy; and Babilonian tyranny, a change of Chriſts Religion into Antichriſts: of Tables into Altars: of Preaching Miniſters of the Goſpel, into Sacrificing Maſſe-Priests: of light into darkneſſe: of Chriſt into *Belial*: of the Temple of God, into a temple of Idolls: of fundamentall juſt lawes of a Kingdome, into Papall Canons: of the

* Nunc age, quis talia fando Myrmidonum, aut Dolopum, aut duri miles Vliſſei, Temperet a lachrymis?

Nunc seges ubi Troia fuit. Quis talia fando Temperet a lachrymis?

the Liberty of the Subjects, into the ſeruitude of ſlaues: of Regall Edifices and Monuments, into vaſt ſolitude, & ruinous heapes. Yea, what tongue can tell, or what heart conceive, the miſerable changes, that muſt haue enſued, vpon that deſperate deſigne, if it had beene effected. *But bleſſed be God, who hath not giuen vs ouer as a prey vnto their teeth*: but hath turned the *change* another way: for in ſtead of taking vs in their ſnare, themſelues were taken therein: in ſtead of blowing vp the heads and bodies of this Kingdome together, with the houſe and all, their owne bodies were quartered, and their heads ſet vpon the top of the Parliament-houſe, to their perpetuall infamie: and in ſtead of a day of lamentation and woe, and crying in the ſtreets, wee keep it a day of reioycing, of ſolemne thanke ſ-giving, and of ſinging of Pſalmes, euer ſince till this very day. And euer may wee ſo in all thankfulneſſe celebrate the memory of this day, that wee may neuer prouoke God to deliuer vs vp into the hands of thoſe mercileſſe Philiſtimes. Finally, as the Lord hath made our Fifth of *November* a glorious day by ſuch a deliuerance: So on the other ſide, Hee hath branded their fifth of *November* with the note of a perpetuall curſe and ignominy; as in that fall of the Houſe in the *Black-Friers*, on their fifth of *November*, when one of their Popiſh Prieſts or Predicants would preſume to Preach, like a *Romish Fox* to the *Engliſh* Geeſe, the Houſe by the ſpeciall iudgement of God, ſuddenly falling vpon their heads, which ſlew both the Preacher, and ſome hundreds of the hearers. So as wee haue cauſe to remember that Fifth of *November* alſo to the glory of our God, who thereby auenged his cauſe on thoſe Idolaters.

See the foot out of the ſnare.

But

But notwithstanding all these thanks so remarkable, both Gods great mercy in delivering us at once from the fury of *Powder*, and also his severe and just judgement, in noting the fifth of *November* in their Calender with purple Letters, died in the blood of so many persons: Yet doe they relent? Are their consciences convicted? Is their malice abated? alas, no such matter. But as the Prophet told the King of *Israel*, when God had given him the Victory over the King of *Syria*, *Goe strengthen thy selfe, and marke and see what thou dost: for at the returne of the yeare, the King of Syria will come up against thee.* And so it proved. For the servants of the King of *Syria* said unto him, *Their Gods are Gods of the hills: but let us fight in the plaine, and we shall be stronger than they.* So the Pontificians, not succeeding that way, they try another way.

1. Kings. 20. 22.

Verse 23. *Quam hic non videtur esse, alia aggredi dicendum est via.*

What is that way? We cannot better compare it, then to that of *Balaam*; who when hee could not by all his Inchantments, conjure up from Hell one curse upon Gods people, then hee gets a politike way to work, hee gives *Balack* the King of *Moab* crafty counsell, to cast a stumbling block before the Children of Israel, *to eate things sacrificed to Idolls, and to commit fornication*; as yee may see, *Numb.* 25. 1, 2, &c. This indeed was the ready way, that would not fail to bring a curse upon *Israel*, by inticing them to Idolatry with *Moabs* wiles.

Revel. 2. Numb. 25. 1, 2.

And this is the course that the *Balaamites* of *Rome*, and their confederates, have holden fast on more, ever since the Gunpowder Treason, untill this very day.

And in tracing their foot-steps, and all their proceedings, we shall observe how they have kept the same order, for the erecting of the throne of the Beast in this

this Land, which hath been observed by the founders and builders of the Spirituall *Babilon* in former ages. And that we may not expatiate beyond those narrow bounds, within which wee have proposed to our selues to limit this our short discourse, wee will instance in the Antichristian Hierarchy, to the top whereof, by what degrees it hath ascended, I refere the Reader, as to the Chronicles, and other Histories of the Church, so in speciall to the Lord of *Plessie*, his Mistery of iniquitie: Also of the Masse, the whole body whereof was inspired with the feathers, and patched with the pieces of sundry Popes inventions in their severall ages, for which also, See the same Author, his learned discourse of the Masse, *Polidor Virgil, de inventoribus rerum*, with others.

1 Kings. 20.

Verse 27.

Du Plesis. Of the Mass Booke. cap. 6. div. 4.

Also in the Sacrament, *Transubstantiation* was not knowne among the ancient Fathers, for above 800. yeares afterwards it crept in by degrees, and was indifferent to be holden, or not: at last Pope * *Innocent.* 3. decreed it in the Counce[l] of *Lateran*, as a matter of faith necessary for all to beleeve. So for the Sacrament in both kinds, anciently it was in both kindes, until the Councell of *Constance*, but by degrees the people came to be nose-wiped of the Cup, by a custome of omitting it in some places, before it came to bee made a Law. Besides both these authors and instances, the like is observed by * Dr. *Whitaker*, of the gradeall growth of Antichrist, as also, of the abuse of Images in Churches, how they crept in first, to be mute teachers of the blind, and then to be dumbe gods to be worshipped. Thus (I say) his obold, this Mistery of iniquity could not be produced in one day, but (as the Elephants brood) was many yeeres a hatching, before it came to any perfection:

* Anno 1215

See Plesis of the Mass Booke. 1. cap. 16. 14.

* De Ecclesia. lib. 3. n. 71.

Tantæ molis erat Romanum condere cultum.

one. So our new founders of Popery could not accomplish their worke in one day, but it requireth some longer time, although a man would wonder to see in so short a space such a monstrous and suddaine alteration, notwithstanding the long establishment, and cleare light of the Gospell, and the strong fence of good Lawes, whereby it is hedged about. So if ours would set up the Masse-God in our Churches, they cannot effect it all at once. They must first downe with Tables, and up with Altars. For that cause all Seats must down at the end of the Chancell, that the Altar may stand close to the wall, because (as their * Oracle saith) *one must sit above God-Almighty*. And if Ministers bee so stiffe as not to yeeld to this innovation, at least the Table must be rayled about, that none touch it; as being more Sacred, then Pulpit, Pew, or Font. Then some adoration as lowly bowing, must bee given to it. Then the second Service, as dainties, must bee said there, as being more holy, then the Readers Pew. And what then? Surely a Priest is not farre off. But where is the Sacrifice? Stay a while: that service comes last, and all these are preparations unto it: as the trimming of a *Rome*, and spreading of the table, bodes the banquet to come anone. So as all these preambles doe at length usher in the great God of the Hoste, so soone as it is well baked, and the peoples stomacks fitted to digest so hard a bit.

* *Archbishop of Canterbury.*

But what bee those Changes, and how came they? What they be, we shall shew by and by: but how they come, it cannot be imputed to any other cause, then to that Spirit, which rules in the ayre, and which doth usually haunt the Pallaces of Prelates. And such a

poyſon hath this ſpirit infuſed into the Chaire of the Hierarchy, as that man who ſits in it, had need to bee ſtrongly fortified with preſervatives and antidotes of true Reall Grace, (not nominall and titular) that is able to overcome the infection of it. For demonſtration hereof wee begin with thoſe Reformers of Religion in King *Edward* 6. his Raigne, who yet proved Martyrs in Queene *Maries*.

See Fox his Acts and Mõuments. Vol 3. pag. 146, &c. Print. 1631.

Is it not to bee admired, that Archbiſhop *Cranmer*, and Biſhop *Ridley* of *London*, ſhould bee ſo ſtiffe againſt holy and learned *Hooper*, who being by the King choſen Biſhop of *Glocester*, and having obtained the Kings favour not to weare the Rochet, & ſquare Cap, as being offencive to his Conſcience, yet they would not yeeld unto it, although both the King himſelfe, and a great Earle in the Kings name, did earneſtly write unto them for the ſame? Mr. *Foxes* words are: *But I cannot tell what Siniſter and unlucky contention concerning the ordering and Conſecration of Biſhops, and of their aparrell, with ſuch otherlike triſles, began to diſturbe the good and lucky beginning of this godly Biſhop. For notwithſtanding that godly Reformation of Religion, that began in the Church of England, beſides other Ceremonies, more ambitious then profitable, or tending to edification, they uſed to weare ſuch garments and apparrell, as the Popiſh Biſhops were wont to doe. Firſt a Chymere, and under that a white Rotchet, then a Mathematicall Cap with Foure angles, dividing the whole World into Foure parts. Theſe triſles, tending more to Superſtition, then otherwiſe, as hee could never abide, ſo in no wiſe could hee bee perſwaded to weare them. For this cauſe hee made Supplication to the Kings Majeſtie, moſt humbly deſiring his Highneſſe,*

either

either to discharge him of his Bishopricke, or else to dispence with him for such Ceremoniall orders. Whose Petition the King granted immediately, &c.

But (I say) the Bishops would not. Yet at the length the fire reconciled them all, when they laid aside their Pontificall robes, and offered up their lives in sacrifice for the Trueth.

Now if such a spirit did cleave to the very Chaire, then, when those pious men sate in it, who were Reformers of Religion for the Substance of it, and who afterward, were persecuted, and suffered Martyrdome for the faith of Christ: What may wee expect in those Prelates, that shew themselues such enemies of that Religion, for which those suffered, and persecute the faithfull Ministers thereof, and are not content with those ceremonies limmited by the Lawes of the Land, but bring in a number of other Superstitious and Idolatrous Ceremonies of *Rome*, to the intollerable burthening of mens consciences, and insnaring of their Soules, Bodies and estates, both against the Law of God, and the Liberty which *Christ* hath purchased for us, and also the Lawes of the Land? Nor let our present Prelates glory, that they can shew us such Predecessors, Prelates, who were Martyrs, unlesse they themselues will therein be their Successors. *Bellarmine* makes it one note of their holy Mother Church, namely the Sanctity of the life of the authors, and prime Fathers of their Religion.

But as the heathen *Seneca* saith, *Qui genus jactat suum, aliena jactat.*

The *Iewes* were never a whit the more holy, for * calling *Abraham* Father. But alasse our new Masters

* Successores omnes cupiunt esse, imitatores pauci: Saith Bern.

Maſters account thoſe Martyrs fooles, in ſuffering for ſuch toyes, as the denyall of the Reall Preſence, and the like wherein they of *Rome* and our new *Romaniſts* can well agree: and for which they never meane to bee, but to make Martyrs.

Come wee therefore to thoſe uſurpations of the Prelates in ſucceeding ages. For wee meddle not with that rigidneſſe and ſtiffeneſſe which hath beene uſed all along with all extremity againſt ſuch godly and peaceable miniſters, whoſe conſcience could not yeeld to that Conformity which the Law of the Land ſeemes to require. And yet this I confeſſe, if ſuch bee the affinity, or rather conſanguinity between our Prelates, and thoſe of *Rome*, that neither Gods Law, nor mans Law, nor Religion, nor Conſcience, can containe them within thoſe liſts, which humane Lawes have confined them unto, but according to that Principle which they derive from their originall, and that Spirit of *Rome* which breatheth in them, they are ſo ſtrongly biaſſed towheele about to their Roman miſtreſſe, (as every element hath a naturall affection and inclination to its proper place, and reſteth not out of it) and if it bee not poſſible for them to governe as Fathers (as the Law intended) but that they muſt needs tyrannize as Lawleſſe Lords, and lift themſelves up in a tranſcendent degree above the Kings Lawes, ſo comming betweene Him and his people, as they intercept from the people that gratious influence of protection, which properly and by right appertaines unto every good Subject from his naturall Prince againſt all ſuch uſurping Tyrants: and if they can doe no other, but ſhow what kind they come of, in labouring to overthrow the true Religion, to corrupt the

worſhip

worſhip of God with Superſtition and Idolatry, to trouble the peace of the Church, to captivate mens conſciences with their humane inventions, and their bodies with their vexatiõs, in perſecuting Gods faithful Miniſters lawleſſely, in ſtopping the courſe of the Goſpell by all the wiles and wayes, which eyther the policy or power of man can take: and if they cannot chooſe but hate the power of Religion, and the very name of holineſſe, and cry againſt it, and downe with it with might and maine, becauſe it croſſeth the courſe of their lives: and if they cannot but ſeeke the ruine of Chriſts Kingdome, being altogether Spirituall, and a Kingdome of righteouſneſſe, and not of this world, becauſe their owne is of this world, a Kingdom of pride, and pompe, a Kingdome of outward riches and glory; no way ſutable to the Kingdome of grace, and ſo they cannot ſtand together, but the one muſt fall: and in a word, if they cannot content themſelves with that title of Iuriſdiction, which the King by his Lawes hath conferred upon them, but they muſt needs pretend to hold it from Chriſt and his Apoſtles, then which nothing is more derogatory to the honor of Chriſt, nothing more contrary to his Word, nothing more oppoſite to the example of Chriſt and his Apoſtles, while under pretence of their juriſdiction from Chriſt, they exerciſe ſuch Lordly tyranny, as the Gentiles did, which Chriſt prohibited to his Apoſtles; So as ſuch a claime from Chriſt is blaſphemous, as making Chriſt the author of their Antichriſtian uſurpations: All theſe things, and many more well conſidered; I confeſſe, were it a Law in England, as it was once amongſt the *Locrians*, that whoſoever would propound a new Law, ſhould come

witha hater about his necke, that if it ple aſed not the Senate, the hang-man w is ready to doe his office; and the oportunity ſerved, I ſhould come with an halter about my necke, with this Propoſition, that it would pleaſe the great Senate of this Land to take into their ſad conſideration, whither, upon ſuch wofull experience, it were not both more honorable to the King, and more ſafe for his Kingdome, and more conducing to Gods glory, and more conſiſting with Chriſtian Liberty, and more to the advancement, of Chriſts Kingly office, which by uſurping Prelates is troden downe, that the Lordly Prelacy were turned into ſuch a godly goverment, as might ſuite better with Gods Word, and Chriſts ſweet yoake: I ſpeake not this (God is record) out of any baſe envy to their Lordly honour and Pompe, which is farre beneath my envy: but rather for the good of their ſoules, *Bruno Siguinas* when a Biſhopricke was offered him, refuſed it, ſaying, *A Biſhopricke was altogether to bee forſaken of that man, that would not bee ſet at Chriſts left hand.* And Pope *Marcellus* 2 (as *Onuphrius* relates in his life) ſmiting his hands upon the table, ſayd, *I doe not ſee, how they who poſſeſſe this high place, can bee ſaved.* And * one ſaith, *Hee who loveth primacy upon earth, ſhall find confuſion in heaven.* And how many doe wee read of, that have ſome refuſed, and others disburdened themſelves of their Biſhopricks? *Claudius Eſpencæus* (in *Timotheum. Digreſſ. lib.* 3. *cap.* 4.) preſents us many notable examples of pious and learned men, who refuſed Biſhopricks in good earneſt, and not with a counterfeit. *Nolo, Nolo.* And our Saviour Chriſt ſaith, *It is hard for a rich man to enter into the Kingdome of Heaven.* But this is ſtrange

Centur. Magd. 12. cap. 10.

*, Chryſoſt. See our Homily for Whitſud. day. part. 2.

Divi-

Divinity in theſe dayes. But I ſpeake this wiſhing their ſalvation, not deſtruction. And this by the way. But according to our Text, wee are profeſſedly againſt all thoſe uſurpations and innovations, which the Prelates of later dayes have haled in by the head and ſhoulders, being beſides and againſt the Law of the Land, and much more againſt the Law of God.

And theſe innovations or changes wee may reduce to eight generall heads.

1. Innovation in Doctrine. 2. Innovation in Diſcipline. 3. Innovation in the worſhip of God. 4. Innovation in the Civill goverment. 5. Innovation in the altering of Books. 6. Innovation in the meanes of knowledge. 7. Innovation in the rule of faith. 8. Innovation in the rule of manners. Firſt, they have laboured to bring in a Change in Doctrine: as appeareth by theſe inſtances. 1. By procuring an Order from King *Iames* of famous memory to the Vniveſities, that young Students ſhould not read our moderne learned writers, as *Calvin*, *Beza*, and others of the reformed Churches, but the Fathers and Schoolemen. This (I ſay) muſt needs bee of the Prelates procuring, it being no part of that noble Kings meaning, that Schollers ſhould bee debarred from the reading of thoſe excellent, and orthodox authors, whom himſelfe ſo much approved and magnified, both for their great learning, ſound judgement, and religious lives. For did not that excellent King give the right hand of fellowſhip to thoſe reformed Churches, which thoſe authors had either planted, or watered with their famous labours, when hee ſayd, *Hee would exhort all thoſe reformed Churches*

K. Iames his Workes, Declaration against Vorstius. p. 356.

Churches to joyne with HIM in a Common Councell, for the extinguishing and remanding to hell those damnable Heresies, which then began to spring up among them, by the meanes of those Seedsmen, Arminius and Vorstius? And were not the learned Workes and Writings of those Worthies of the Reformed Churches (next after the Scriptures) the most fit to cope with those Heresies, as being better exercised against them? And doth not the King (pag. 377.) call that *the Orthodox faith, which the reformed Churches did professe*, and whereof *Calvin, Beza, Zanchie, Iunius*, and others, were the planters and founders amongst them? And in particular, did not King *Iames* commend *Calvin*, as the most judicious & sound Expositer of the Scripture? Nay, can any man bee so impious, as to imagine King *Iames* should doe any act in prejudice of *Calvin, Zanchie, Beza, P. Martyr*, and the rest, whose names and reputation * *Arminius* himselfe laboured tooth and nayle to disgrace, that so hee might advance his owne cause? Did not King *Iames* write to the *States* against *Arminius*, calling him that Enemy of God? How then can any man be so injurious to the memory of that Orthodox King, as to thinke hee ever intended to inhibit young Students the reading of those excellent, judicious, learned, illustrious lights of the Church, and to restraine them to the ancient Fathers and Schoole-men, in whose writings, though many things be good, and excellent, yet their workes are not without their *nævi*, or spots, so as they that reade them must *Margaritas è cæno legere*, Gather Pearles out of the mud, As *Virgil* saith of the reading of *Ennius*. And young Students have not the maturity of judgement, to put an exact difference, to make choise of

* De Præfatio ad Ecclesias ante Acta Synodi.

of the things that are excellent, and to leave the refuſe. And as the ſame * King *Iames* applies that old Verſe to this purpoſe, * *Quo ſemel eſt imbuta recens ſeruabit odorem Teſta diu.* The veſſell will taſt a long time after of that liquor, wherewith it is firſt ſeaſoned. And what ſhall become of the little brooks, if their fountaine bee corrupted? So the King. And wee know, that the Fathers and Schoole-men, being commended, and preſented to young men in the habits of venerable antiquity, are apt to beget in them the greater reverence and credence to their writings, in compariſon of thoſe that are moderne, and as it were but of yeſterday. And therefore youug Students had need rather to bee admoniſhed not to meddle with Fathers and Schoole-men, till they come to riper yeeres, and bee well ſeaſoned with the pure liquor of Trueth, both immediately drunke in from the fountaines of the Scriptures, and derived by thoſe uncorrupt Conduit-pipes, the Devines of the Reformed Churches. An unexpert Sea-man, muſt not adventure his veſſell on the Seas, without an experienced Pilot, that knowes the Shelues, or ſhallowes, and Rocks, leaſt he commit ſhip-wrack before he be aware.

* Ibid. pag. 366.

* Or Quod nova teſta capit, inveterata ſapit.

Againe, wee know what a learned Champion King *Iames* was againſt Popery. Now an injudicious Reader, not being well grounded aforehand, comming to read ſome Fathers and Schoole-men, may in ſome paſſages (perhaps foyſted in by the falſe fingering of the Monks; as many of the writings in the volumes of the Ancients, are factious and ſpurious) bee infected with the poyſon of Popiſh error and Superſtition, before hee be aware. Therefore how can wee imagine, that any ſuch Order was the Kings, but

rather that it proceeded from ſome of the Prelates abour him, thereby the more eaſily to make way for the accompliſhing of their plot, ſo long a hammering for the reinducing of Popery.

And to this purpoſe they procure another order in King *Iames* his name, for the inhibiting of young Miniſters to preach of the Doctrines of Election and Predeſtination, & that none but Biſhops & Deanes ſhall handle thoſe points. And after that, there is ſet forth a Declaration before the Articles of Religion in King *Charles* his name, which (though as wee noted before) it was farre from his Majeſties pious intention to inhibit any part of Gods truth to bee preached, but the contrary hereſies, yet the Prelates perverted and extended it to an univerſall ſilencing, and ſuppreſſing of all thoſe ſaving Doctrines, of Election, Predeſtination, effectuall vocation by grace, aſſurance, perſeverance in oppoſition to the contrary Arminian hereſies; ſo as neither Prelates nor Presbyters muſt meddle with thē. Thus the Doctrines of the Goſpell muſt bee for ever huſht, and layd a ſleep. Thus our Articles of Religion, to which all our Miniſters ſubſcribe, are hanged up upon the wal, and caſhered, as the heathen Oracles of old. Thus the Miniſtry of the Goſpell is at once overthrowne, and nothing but orations of morality muſt be taught the people. And herein doe our Prelates follow the rule of *Contzen* the Ieſuite in his Politicks who preſcribes this rule of ſilencing Controverſies, as an excellent way for reſtoring their Roman-Catholicke Religion in the Reformed Churches. For if truth and error bee both ſuppreſſed, truth by and by vaniſheth, but errour doth by neceſſary conſequence come inſtead thereof, and prevaile.

Contzen: Politic.

vaile. As if a man ſhould bee hoodwinck t for the ſpace of 24. houres, that hee ſhould neither ſee the day, nor the night, by this meanes all is night to him. Nor is this a deviſe of yeſterday: but Satan had broached it long agoe. For the Centuriators obſerve, *that the Authors and Advocates of corruptions and errours, procuring by their flattery and faire ſhowes to great men, an opinion of great learning, and ſo much the greater, by reaſon of their high Grace and dignity which makes them the more admired; and being the Patrons of great mens vices; therefore, thoſe errors being oppoſed by the Orthodox, they labour to compoſe all Controverſies with an Amneſtia, or ſilencing of all diſputes, and by that meanes they wickedly preſume to reconcile Chriſt with Belial, Truth with Errour, a believer with an indell. So as the Emperor Anaſtaſius, being a favourer of the Arrian hereſy, was moved by ſuch counſels, to bury the Controverſies of the principall heads of Doctrine under an Amneſtia. But in vaine: This counſell is not of God, but of men. Vnder this cloake and patronage of Amneſtia, doe corruptions, and other plagues of the Church of God increaſe. Let therefore all Potentates of this world learne, that the moſt waigty Controverſies of the Articles of faith cannot be aboliſhed, or quieted by Amneſties: but rather let them be determined by the Word of God, &c.* So they. The like did the Arrian Biſhops in a Councell, at *Seleucia*, called by *Conſtantius* an Arrian Emperor, who did therein ſuppreſſe by a perpetuall *Amneſtia* the mention of *homouſios* and *homoiouſios*, that ſo they might coyne a new faith, and utterly extinguiſh that of the Councell of *Nice*. Thus wee ſee the antiquity of this practiſe. But wee have before ſufficiently cleared our gratious Soveraigne from having the leaſt intention of

Centuria. 6. Epiſtola Dedicatoria.

Nefarie conciliare præſumunt. Creſcunt ſub Amneſtias pallio ac tutela corruptelæ, & aliæ Eccleſiæ Dei Peſtes. Diſcant igitur omnes hujus mundi Potentates &c.

Se Athanaſius de Synodis Arimini, and Seleuciæ. Epiſt. ad Orthodoxos. Alſo Centur. 4. Cap. 9. de Synodis Seleucia.

Suppreſſing any part of Gods truth by that his Declaration, but only of the cõtrary errors; although the Prelates do pervert & preſſe it upon Miniſters for the Suppreſſing of thoſe very truthes or doctrines of our Church, clearly, though briefly expreſſed in the 39 Articles, and eſpecially that of Election & Predeſtination; as before wee noted. Now will any man Say, that the Declaration is prefixed to the Articles, that they ſhould bee void and of none effect, or that they ſhould bee as a noſe of wax, or a *Delphicke* Oracle, to bee taken in two contrary ſenſes? Its impoſſible. And therfore it is too great impiety to faſten ſuch a diabolicall practiſe upon the Sacred perſon of ſo noble a King, as the author of it.

But in the meane time a fearefull innovation of doctrine is by this very meanes broken in upon us. Now the doctrines of Gods free grace and mans ſalvation, are huſht, and baniſhed out of Citty and Countrey. For where is there a Miniſter almoſt among a thouſand, that dare cleerly and plainly according to the Word of God, and the Articles of our Church, preach of theſe moſt comfortable Doctrines to Gods people, and ſo ſoundly and roundly confute the Armenian hereſies, repugnant thereunto? Although both by Gods Word, and by our Ordination, we are bound thereto. So as the matter of our preaching muſt bee but morality at the beſt. The miſtery of God touching his Grace may not be opened, as it ought.

Acts. 20. 26, 27 28. Booke of Ordinatiõ. After the Oath of the Kings Supremacy.

And to this purpoſe *Mountagues* Appeale (the firſt part alloving altogether of Armenianiſme, the ſecond of Popery) was publiſhed, and that by the ſpeciall approbation and allowance of the Prelates. But it pleaſed our Gratious Soveraigne to call it in. Alſo the

the Hiſtoricall Narration, being a notorious packe and plot of knavery, for the concluding of the Armenian Tenetns to be the doctrins of the Church of England, was by them publiſhed, being allowed in London houſe. Although the Archbiſhop that then was, called it in. Alſo D. *Iackſons* bookes were to maintaine Arminianiſme. So that booke of a nameleſſe author, called Gods love to mankinde, although it hath no expreſſe priviledge, yet it goes abroad by connivence, being printed, as they ſay, in London. Alſo *Coſens* Private Devotions, which did maintaine prayer for the dead, till after the out-cry, being queſtioned in Parliament, that point was purged out, but yet the whole booke is popiſh, & weares the Ieſuites badge in the front of it. Alſo a Sermon of one *Browne* preached in Oxford, in the prayer whereof printed before the Sermon, is an expreſſe prayer for the dead. And it paſſeth for currant uncenſured. Alſo the booke of *Frauciſcus* a *S. Clara*, which hath beene now thrice printed and that in London (as they ſay) & much applawded of our Innovators; and moſt boldly dedicated to the Kings Majeſty. and (they ſay) preſented to the King by a Prelate; the ſcope whereof is, to reconcile our Religion, and ſo * to caſt off the old man, that is; the *Calviniſticall*, to reduce our Church to Mother *Rome* againe. In ſo much as he indeavors by ſhuffling, & packing, and falſe dealing, with his paraphraſes upon all our 39. Articles to make his own game ſo faire, as he hopes to win us backe againe to *Rome*. Yea, he ſaith, we agree in juſtification inherent by workes; which is to reconcile light with darkneſſe. And *Article* 37. he labours to reduce our King unto Subjection to the Apoſtolicke Sea, the Pope. Thats their ayme indeed,

Dr. George Abbot.

* Epiſt. Apologet in fine.

Epiſt. Apologet.

as being the principall Fundamentall, wherein consists the unity of al Churches under one Head, the Pope. And all this according to the sense of Trent. Now let any man but of common sense judge. The Pope being cast out of this Kingdome, with all his false doctrines, can any man imagine, that the Articles of our Religion could beare any such sense, as to bring us backe againe to *Rome*, to bring our King under the Popes girdle againe, to conspire with all those blasphemous doctrines and decrees of that most Antichristian Councell of Trent? What man in the world, were he not a Iesuited Divell incarnate, but would have blushed and beene ashamed to have undertaken such a monstrous Taste as this, to reconcile the Articles of our Religion with the Councell of Trent? How comes it then to passe, that till now of late, all our grave and learned Devines, yea Prelates and other, have maintained an immortall warre, and which can never admit of a Truce, against the Pope and all his Antichristian heresies packed up in that Diabolicall Councell of *Trent*? And their learned workes doe still live, and that with triumphant Lawrells upon their heads, standing to this day unanswered and unanswerable? And yet one *Franciscus* a St. *Clare*, with the very breath of *Ipse dixit*, will on a sudden overthrow all the writings of those Worthies, and by a Romish racke, serue up our very Articles, to speake whatsoever language Mother *Trent* will have them. For this take another instance or two. One is our Eleventh Article, which shewes our Iustification to bee by faith, without the concurrence of workes in justification: and whereas our Homily by him alledged (Probl. 22. versus finem) Saith, That the habit or act of Faith in us, doth

not

not justifie us, for this were to attribute justification to some vertue or act in us, &c. *Videtur* (saith hee) *negare justiam in hærentem, sed vere nihil minus intenditur, quia statim subditur; Deus est qui justificat*: This seemes (saith hee) to denie inherent righteousnesse, but in trueth, nothing lesse is intended, because it is by and by added, It is God that justifieth. Now see this mans impudent non-sence. The whole scope of the Homily is, to set forth most clearely the formall cause of our justification, to bee, by imputation of Christs Righteousnesse, which Gods free mercy accounteth ours, not in any worke of grace in us, *in whole, or in part*, no not in faith it selfe, as it is an habit, or act inherent in us, but as an instrument apprehending and applying Christ. And it utterly and expresly excludeth all inherent righteousnesse in us, and all merit of workes, as the * greatest arrogancy and presumption of man, that Antichrist could set up against God. *So as the Homily setting down* these two as opposite one to the other, namely, *Faith as a vertue in us, doth not justifie us*, and, *It is God that justifieth*: with what mouth of impudency can any man Say, that the Homily intended nothing lesse, then to exclude justification by workes? But hee hath gotten a Dispensation from the Father of lies, and from the Pope, to coyne brutish lies at his pleasure. Adde mee a second instance, which is that of the 24. Article, concerning Prayer in an unknowne tongue in the congregation, in these words. *It is a thing plainly repugnant to the word of God, and the Custome of that Primitive Church, to have publike prayer in the Church, or to Minister the Sacraments in a tongue not understood of the people.* Now what doth *Franciscus* paraphrase upon this? Namely, *that this Article*

Homil. of salvation. Part. 2. pag. 15. 16. 17.

* Pag. 17. ibid.

Article 24.

ticle determineth, it is repugnant to the Scriptures, that is, not to the doctrine of the Scriptures, as if it ordained any thing to the coutrary, but to the writing, or tradition of the Scripture, which among the Corinthians *was in the vulgar tongne.* Here al that heare, may hisse. But what saith he to the 28. Article, which condemneth *Transubstantiation?* Surely his Reconciliation heere is at a stand. For hee is forced to Say, that *Negare Transubstantiationem divinā, &c.* To deny divine *Transubstantiation,* in this fearefull Mystery is against the verity of Faith, as it is defined in the *Councels of Lateran, & Trent.* It is well then. Herein, in the point of Transubstantiation no Reconciliation betweene us and Trent. Then what hope hath he to reduce us to Rome, or to re-erect his Masse in England? yes he hath one hope. What is that? By calling here a nationall Synod. Of whom? Not of those whom he calls Calvinists and Puritans, who are of the Orthodox party. For he sayth * Deponentes secundum pristinam conversationē veterem hominem (nempe Calvinisticum) qui corumpitur &c. *Putting off, as touching the former conversation the old man (to wit, the Calvinisticall) which is corrupted.* And in his Paraphrase on the 37. Article, utinam denuo &c. *Now I would to God, that by publick authority, the matter for the dignity of it* (Puritanis non intermixtis, the *Puritans not intermedling, or intermixt*) *might out of an affection of reunion, be throughly, scanned. For I know the Puritans abborre this. For they fly all communion with us, and abominate us as the body of Satan and Antichrist; as Cassander said of some Christians.* This doth Franciscus apply to the Puritans, whom he would have vtterly excluded from a Synod, assembled to reunite Rome and England. And can ye blame him? Did not the

Epist. Apologet. in fine.

the Trent-Conventicle in truth, though they pretended the contrarie, exclude Proteſtants from them? And did not the Proteſtants, being inviteed * as warily refuſe to come, and that by the example of *Iohn Huſſ*, when they might anſwere the Popes counterfet invitatiõ, as the Fox did the ſick Lyon, refuſing to viſit him his in denne, Quia me veſtigia terrent &c. *No, no quoth Renald, for full well I ſe, All foot-ſteps towards you, none towards me.* Now who are thoſe Puritans he excepts againſt, as not to be admitted to the Synod? Perhaps he may find ſome few Puritan (tantun non in Epiſcopatu) Biſhops that are for doctrine Orthodox; So alſo many Doctors and Divines that are Orthodox; theſe muſt have noe place in his Synod. And why? Good reaſon. For how els will he reconcile Romes night, and our Engliſh twilight together in one League, if the meridian light come betwene? Or how ſhall Romes cold and liveleſſe religion have fellowſhip with our Lukewarme Neuters, and mo derate men, if true Chriſtian zeale come betwene, and make an interruption? Away, therefore with Puritans, and Calviniſts out of their Synod. Who then? Only peaceable and indifferent men, as *Ely*. *Chicheſter*, and all other well affected to Rome, and above all, the Arch-Prelates, as to whoſe definitive ſentence all other Divines muſt vaile Bonnet, captivate their judgements, and therein reſt themſelues. For theſe, or one of them with his mighty traine, is able to ſweepe downe the third part of the ſtarres of heaven. But this by the way for *Franciſcus*. And to this agreeth the common cry among the Factioniſts, and Factors for *Rome*, that wee and they * differ not in Fundamentalls. Yea, a greate Prelate in the High Commiſſion Court, ſaid openly at

* Se Hiſtor. Coun. Trid. lib. 1.

* Contrary to the 19th Article: The Church of Rome hath erre in matters of faith, and Homily for Whit-Sunday Second part.

the Cenſure of Dr. *Baſtwick*, That wee and the Church of *Rome* differ not *Fundanentalibus*, but onely *circa Fundamentalia*. Though the diſtinction bee abſurd, it being all one, according to the *Apoſtle*, to erre in *fide*, *& circa fidem*. For *circa fidem*, concerning, or about faith, men may make ſhip-wracke. Yet this hee ſpake, in defence of a little Phamphlet of one *Chorne*, which he dedicated to his Lordſhip, wherein hee affirmeth, That the Church of *Rome* and wee, differ not in *Fundamentalibus*; and that the Church is one over the World, whereby he would conclud our Church to be one & the ſame with that of Rome. And to this purpoſe is that of Dr. *White*, in his Epiſtle Dedicatory to the Lords Grace of *Canterbury*, before his diſcourſe of the Sabbath, in theſe words. *But from this which is delivered, I ſhall intreate your Grace, and all other impartiall, and intelligent Readers to conſider, the uncharitable conſtruction of Romiſh adverſaries, who from the riſing up of ſome Schiſmaticall Spirits amongſt us, conclude, that the maine body of our Church is Schiſmaticall.* And *pag.* 5. *ibid.* Now Schiſmaticall (heere) muſt needs be in relation to the Church of *Rome*: as from which Romiſh adverſaries, object wee are Schiſmaticall: which *Dr. White* cleareth, and calls it *an uncharitable conſtruction of Romiſh adverſaries*. So as heere is a change of our very Church, and a bringing of us back to a reconciliation & union with the Church of *Rome*, as from which wee have made no ſuch Schiſme, as they uncharitably charge us withall. And thus will come in an univerſall change in all our Doctrines. As in the Commencement at *Cambridge*, not long agoe, was openly maintained juſtification by Workes * And *Shelfords* booke will prove juſtification *by Charity*. And that

1. Tim. 1. 19. Peritopiſtin enavagyſan. circa fidem naufragaverunt Latin. Chonæi Collectiones Theologicæ. Cap. 16. Diſcourſe of the Sabbath. Epiſtle Dedicatory pag. 4. So the Anſwere to it.

* As Fr. a Sancta Clara (in Artic. 23.) maketh mention, & much glorieth of. pag 190, 191. Editio. 3. Lugduni. 1. Londoni. 1635.

that * the *Pope is not Antichriſt*, contrary to the reſolved Doctrines of our Church, in our Homilies, and elſewhere. As Homily againſt wilfull rebellion. Part. 6. *The Pope is the Babilonicall Beaſt of Rome, &c.* Alſo the Second part of the Sermon for *Whit-ſunday* : *The Pope, the Devill, and all the Kingdome of Antichriſt.* And in a Prayer for private Families in the Communion-Booke, by publike authority, *Confound Satan and Antichriſt, &c.* And *Shelfords* Second Treatiſe, is to beate downe true Preaching, and Pulpits; for hee ſaith, hee *cannot find a Pulpit in all the Scripture* : How ? Did the old Prieſt never read the 8. of *Nehemiah*, appointed to bee read for the 27. of *May*, wherein hee might find both a Pulpit, verſ. 4. and Preaching, verſ. 8 ? I omit many more paſſages in that *Author*, of the like nature, all contrary to the expreſſe Doctrines of our Church, according to the Scriptures. And yet this Booke was licenced by the Vicechancellor of *Cambridge* that then was, Dr. *Beale*, and publiſhed at the very Commencement (whereat my ſelfe then was) that ſo it might poyſon all England.

Adde wee hereunto another Booke, intitled the *Female glory*, By *Anthony Stafford*, printed by authority, 1635. Wherein hee mightily deifies the Virgin *Mary*, calling her, *The * grand white immaculate Abbeſſe of the Snowie Nunneries of thoſe votaries, to whom hee* ſpeakes, before whom hee would have them *to kneele, preſenting the All-ſaving babe in her armes, with due veneration.* Loe heere a change of our God into a Goddeſſe. And * there hee commends *the Sacred Arethmitick in praying on their beades.* And pag. 153. hee commends *Candlemas day for the Lights burning, and Maſſe-ſinging, taken from the Heathen*

* Againſt al our worthy Divines as Dr. Iohn White in his way to the true Church. Sect. 61. n. 4. For as much as the State of the Papacy, the Pope and his Religion, is Antichriſt : wee ſay, all that obeyed the ſame, are eternally damned. So he. See alſo Dr. Whitakers de Antichriſto. Alſo Dr. Downham, D. Abbot, D. Sharpe, D. Sutcliffe and others. And our Homilies (inſtar omnium) call the Pope

The Babylonical Beaſt of Rome: & the Church, The Kingdome of Antichriſt. For White l. 2. a ſerm. 6. againſt Rebellion. * Pag. 148. * p. 157. Our ſweeteſt Lady.

*Pag. 154. 155. This day made holy by the purification of the Mother. And pag. 21. he calls her white ſpotleſſe ſoule. And pag. 37. Purity it ſelfe. And pag. 45. Her all holy heir. As pag. 130 All holy Lord. So pag. 160.

Heathen guiſe, and converted into Chriſtian. And, * *That which was performed by Superſtitious Idolaters in honour of* Ceres *and* Proſerpina (Heathen Goddeſſes) *may bee turned into the prayſe and glory of the Virgin Mary*: And pag. 209. *The Aſſumption of his Lady is ſet forth with a picture, how ſhee is taken up into Heaven with Verſes.* And pag. 212. Hee ſeemes to hold the Virgin Mary to have beene without ſinne. And pag. 219. 220. Hee boldly beares himſelfe upon the *approbation of the Church of England, in magnifying the Virgin Mary, as conſidered, not as a meere woman, but as a type and Idea of an unaccompliſht piety.* And pag. 158. *of Sanctity it ſelfe.* And pag. 220. *he preferres the errour of the adoring extreme, before the Puritans, neglecting of her; in calling her Mal, Gods mayd, and rejecting Hayle Mary full of grace.* And pag. 223. hee ſaith, *Of one thing I will aſſure them, Till they are good Marians, they ſhall never bee good Chriſtians.* And pag. 235. Of ſundry Grandees, hee ſaith, *All which are Canonized for Saints, having erected and dedicated Temples to her memory. Neither have the Princes of this our Ile beene defective in doing her all poſsible honour, and in Conſecrating Chappels and Temples to her memory.* And ibid. *My arithmeticke will not ſerve me, to number all thoſe, who have regiſtred their names in the Sodality of the Roſary of this our Bleſſed Lady*: the originall is derived from the battaile of *Naupactun* gained by *Iohn of Auſtria*, and the Chriſtians, which victory was attributed to the interceſſion with her Sonne. And pag. 236. hee recites the many holy orders of this Sodality, Styling them, Great, worthy and pious people, and concludes thus, For ſhame, let not us

Pag. 236.

alone

alone deny her that houour and prayſe, which * all the world allowes her. And pag. 247. he Invocates her, ſaying, O pardon, gratious Princeſſe, my weake indeavours to ſumme up thy value, &c. And pag. 248. Thou deſerveſt a Quire of Queenes here, & another of Angels, in heaven to ſing thy prayſes, &c. And, I confeſſe, O my ſweeteſt Lady. And pag. 249. To give thee an eſtimation anſwerable to thy merit, is a thing impoſſible I muſt therfore be cõtent to do by thee, as the ancient heathen did by the images of their gods, when by reaſon of their height they could not place the Crownes, they humbly layd them at their feet: many more paſſages might be added: as pag. 150. he cals her, womans deereſt miſtriſſe. And pag. 32. *a glorious Empreſſe.* And pag. 3. *Empreſſe of this lower world.* And pag. 2. *If Chriſt was faire above the Sons of men, ſhould not ſhee bee ſo above their daughters?* And in his Epiſtle to his feminine reader: ſpeaking of the Virgin Mary. *This is ſhee, who was on earth a confirmer of the good, and a reformer of the reprobate. Al her viſitants were but ſo many converts, whoſe bad affections, and erronious opinions, the ſweetnes of her diſcourſe had rectified. The Leproſy of ſinne was her dayly cure, and they, whom vice had blinded, were by her reſtored to their inward ſight, & their proſtrate ſoules adored divine, Majeſtical vertue, reſiding in this Sacred Temple. The knowledge of her humbled the moſt proud natures, for the luſtre of her merits rendered their owne obſcure.* And in his Epiſtle to the Maſculine Reader: *Truly I believe, that the under-valuing of one ſo great, and deare in Chriſts eſteeme (as his Mother) cannot but bee diſpleaſing to him, and that the more we aſcribe to her, (ſetting * invocation apart) the more gracious wee appeare in his ſight.* And hee concludes it thus: *I will only adde this, that*

Lo here the new great Goddeſſe, Diana, whom the whole Portifician world worſhippeth.

* Here he contradicts his owne practiſe, as pag. 247: O pardon gratious Princeſſe &c.

that ſince the finiſhing of this Story, I have read a booke of the now Biſhop of Chiceſter, intituled Apparatus, &c. and I am glad to find that I have not digreſſed from him in any one particular. So hee. Loe therefore what a Metamorphoſis of our Religion is here. Here is a new goddeſſe brought in amongſt us. The author glorieth, *that hee is the firſt who hath written* (as hee ſaith) *in our vulgar tongue, on this our Bleſſed Virgin.* And God grant he be the laſt. But he beares himſelf in al this upõ the Church of *England*, where, I pray you? At laſt I perceive this Church of *England* is the now Biſhop of *Chiceſter* in his *Apparatus, &c.* From whom *he hath not digreſſed in any inparticular.* And ſurely it were ſtrange that ſuch a myſtery of iniquity could bee found, but in a Prelate, and in this one by name for a tryed Champion of *Rome*, and ſo a devout votary to his Queene of heaven,

Againe, they have laboured to make a change in the doctrine of obedience to Superiours (of which wee ſpake before) ſetting man ſo in Gods Throne, as all obedience to man muſt bee abſolute, without regard to God, and conſcience, whoſe only rule is the Word of God. But wee ſpake of this ſufficiently before.

We will conclude with one inſtance more touching change in doctrine, and that is, concerning the doctrine of the Sabbath, or Lords-day, wherein our novell Doctors have gone about to remove the inſtitution of it from off the foundation of divine authority, and ſo to ſettle it upon the Eccleſiaſticall or humaine power. For maintenance hereof they have ſtrained the vaines of their Conſcience, no leſſe then of their braines. And they are ſo mad upon it, that no ſhame will ſtay them, till confuſion ſtop their mouthes. It is reported, that

Doctor

Doctor *White* hath ſent an anſwer to *A. B.* which is now at the preſſe. Surely, hee will ſacrifice all the re-remainder of his reaſon (if any be left in him) upon it. Sure I am, he can never anſwer it, except with rayling and perverting wherein lyeth his principall faculty, in fighting againſt the truth, which (be hee well aſſured) is too hard for him, and all his confederates. But herein hee hath great advantage, that hee may print what hee will at hand: But the contrary ſide with much difficulty and delay. Otherwiſe hee had had his hands full before now, when he ſhould have beene put to the taske to anſwer the full anſwer at large, to his tedious Treatiſe, of which *A. B.* was but a taſt. Well, thus much of the firſt and grand change, to wit, in doctrine, which our Prelates, eſpecially of late dayes have beene a hammering, and now almoſt (except the Lord Chriſt ſtrike in, and prevent them) brought to perfection. We ſhall bee much ſhorter in the reſt, and diſpatch them in a Word; becauſe they have beene touched before.

The next change is, innovation in Diſcipline, which in a word is this, that whereas of old, the Cenſures of the Church were to bee inflicted upon diſordered and vitious perſons, notorious livers, as drunkards, adulterers, hereticks. Apoſtates, falſe teachers, and the like: now the ſharpe edge thereof is turned mainly againſt Gods people and Miniſters, even for their vertue, and piety, and becauſe they will not conforme to their impious orders. Our Homily proves *Rome* no true Church, as wanting the three eſſentiall markes, the Word, Sacraments, and Diſcipline. And of this laſt it ſaith: *Chriſt ordained the authority of the Keyes to excommunicate notorious ſinners, and to abſolve them which are truly penitent.*

Dat veniam Corvis, vexat cenſura Columbas.

They

They abuſe this power at their owne pleaſure, as well in curſing the godly with Bell, Booke, and Candle, as alſo in abſolving the reprobate, which are knowne to be unworthy of any Chriſtian ſociety. And what can the Prelates and their Court ſay for thẽſelues, why that of *Bernard* may not be applied to them, which hee ſpake of the Prelates in his time? *Quem dabis mihi de numero Epiſcoporum, qui non plus invigilet ſubditorum evacuendis, marſupijs, quam vicijs extirpandis? Vbi eſt, qui flectat iram? Vbi eſt, qui pradicet annum placabilem Domino? Propterea relinquamus iſtos quia non ſunt Paſtores, ſed traditores, et imitemur illos, qui viventes in carne plantaverunt Eccleſiam ſanguine ſuo. Succeſſores omnes cupiunt eſſe, imitatores pauci.* Whom wilt thou ſhew mee of all the Biſhops, who is not more vigilant to empty the peoples purſes, then to root out their vices? Where is hee that ſeekes to appeaſe wrath? Where is hee, that preacheth the acceptable yeere of the Lord? Wherefore let us abandon theſe men, becauſe they are not Paſtors, but Traytors; and let us imitate thoſe, who living in the fleſh, have planted the Church with their blood. So hee. I will not ſpeake of their domeſticall diſcipline, but for the preſent; and for brevity ſake, paſſe it over. But from the beginning it was not ſo. * *Hierome* ſaith: *A negotiating Clerke, and of poore rich, of ignoble glorious, fly from, as from a kind of plague.*

* Negotiatorem clericum & ex inopi divitem, ex ignobili glorioſum, quaſi quandam peſtem fuge. Hierom. ad Nepot.

The 3. Change is the worſhip of God; which they goe about to turne inſide outward, placing the true worſhip, which is in Spirit and Trueth, in a Will-worſhip of mans deviſing, conſiſting in ſome externall complements, and geſticulations, as cringing & crouching, bowing, or ſtanding ugright at ſome Scriptures,

more

more then at others; alſo a punctuall obſervance in theſe formalities, as in bowing to the name of Ieſus, to the Communion-table, or rather Altar, as to the Mercy-ſeat, as * they teach in their books, praying with their faces towards the Eaſt, thus tying God to a fixed place, ſtanding at reading of the Goſpell, and the like. Alſo reading their ſecond ſervice at their Altar, as we touched before, &many the like. And who ſo wil not worſhip after their new faſhion, their new diſcipline is to excommunicate them, or to bring them into the High-cõmiſſion, a place which they make worſe thẽ Purgatory it ſelfe. Al which oppreſſion, being an innovation, is directly contrary to the Act of Conformity before the Cõmunion Booke, bringing the Prelats into little leſſe, then a *Præmunire*.

* Reve. Schelford. Morton. Dr White. Dr. Peerlingto.

The 4. change is in the civill govermẽt, which they labor to reduce & transferre to Eccleſiaſticall, while they ſeeke to trample upon the Lawes of the Land, & ſtep betweene the King & his people, exerciſing ſuch a lawleſſe tyranny over their bodies & goods (as alſo over their cõſciences) as is more intollerable, then the *Egyptian* ſervitude of *Iſrael* under their Taskmaſters, in regard wherof (the *Prelates power over-ſwaying the ſubjects right in the free uſe and benefit of the Lawes) the people of the Land are uſed, rather as vaſſals & ſlaves to the Prelates, then as the free ſubjects of the King. And this is the caſe of all *England* at this day, the people every where groaning & ſighing for this their bõdage, & their miſerable vexations in the Eccleſiaſtical Courts. Well, could they but cry mightily to the Lord, and make their juſt complaints to his vigerent their King, as their cauſe requireth, hee would quickly ſend a *Moſes* to deliver them. And ſo much the more ſhould they bee ſenſible

* Se before, the Bp. of London in the High-Commiſſion, threatning thoſe, that ſhould bring Prohibitions to that Court. Cum duplicantur Lateres tunc venit Moſes.

of this evill, by how much the glory of the Kings govern-ement over a free people, according to his righteous Lawes, is lamentably eclipſed, his power infringed, and his regall Prerogative undermined.

The fifth innovation, is in the altering of Prayer-Bookes, ſet forth by publicke authority. And firſt in the Communion-Booke, ſet forth by Parliament, and commaunded to bee read, without any alteration, and none other, they have altered Sundry things: as in the Collect for the Queene, and the Royall Progeny, they have put out *Father of thine elect, and of their Seed*, as it were excluding the King, Queene, and Seed Royall, out of the number of Gods Elect. Alſo in the Epiſtle for Sunday before Eaſter; *That in the name of Ieſus*, they have turned into, *At the name of Ieſu*; that ſo it may make the fairer colour for their forced bowing to the name of Ieſus: for which there is neither Scripture, nor ancient Father.

In the Editions ſince 1619.

Altered ſince 1619.

The ſecond Booke, is the Prayers ſet forth by authority of Parliament, for Solemne thankeſgiving for our deliverance from the Gun-powder Treaſon, of the Papiſts, on every Fifth of November: where in ſtead of this paſſage, *Root out that Babiloniſh and Antichriſtian Sect, which ſay of Ieruſalem, &c.* They in the laſt Edition, 1635. ſet it downe thus, *Root out that Babiloniſh and Antichriſtian Sect OF THEM, which ſay of Ieruſalem*, &c. Now whereas the words of the Originall copy doe plainely meane, That all Ieſuites, Seminary Prieſts, and their confederates, are that *Babiloniſh and Antichriſtian Sect, which ſay of Ieruſalem*, &c. This latter Booke either reſtraines it to ſome few, that are of that mind, or elſe mentally transferres it to thoſe Puritans,

tans, that cry, Downe with Babilon, that is, Popery, which theſe men call Ieruſalem, and the true Catholike Religion. Againe, in the ſame Prayer, the old copy hath theſe words, *And to that end, ſtrengthen the hands of our gracious King, the Nobles and Magiſtrates of the Land with Iudgement and Iuſtice, to cut off theſe workes of iniquity (whoſe religion is rebellion, whoſe faith is faction, whoſe practiſe is murdering of ſoules and bodies) and to root them out of the confines of this Kingdome, &c.* But the new Booke hath it thus, *And to that end ſtrengthen the hands of our Gratious King, the Nobles and Maieſtrates of the Land, with Iudgement and Iuſtice, to cut off theſe workes of iniquity. WHO TVRNE RELIGION INTO REBELLION, AND FAITH INTO FACTION.* Thus theſe Innovators would not have the Popiſh *Religion* to be termed *Rebellion*, and their *faith Faction*, as the ancient copy plainly ſhewes it to bee: but turne it off from the religion, to ſome perſons, which turne religion into rebellion, and faith into faction. So as by this turning, they plainly imply, that the religion of Papiſts is the true religion, and no rebellion, and their faith the true faith, and no faction. Thus with altering of a word, they have quite perverted the ſence, and ſo turned the Cat in the Pan, as the blame is quite taken off from the Church of *Rome*, and laid upon a few (who ever they bee) *who turne Religion into Rebellion, and Faith into Faction.* Thus what dare not theſe men doe, that are not afraid to alter thoſe things, which are by authority of Parliament (which it ſeemes they make but light account of) publiſhed as *Authentick Acts*, not to bee altered by private ſpirits. But who they bee, it's hard for me to divine; it pertaines to thoſe to find

them out, of whom *Solomon* ſaith, It is the honour of Kings to ſearch out a matter.

Now having fallen upon this ſo important a paſſage, wherein the Innovators would not have the Romiſh *Religion* to be called *Rebellion*, or their *faith Faction*, and the like, but labour all they can to waſh this Blackamore white, while by their *index expurgatorius*, they purge out of al our authentick records, all monuments and memorialls of this Strumpets Staines, painting her haggs face with the counterfeit colours of Chriſts Spowſe. I will crave leave in this place brievely to ſhow, how truly (according to the judgement of our Church, grounded upon manifeſt and undeniable proofes) the Romiſh or Popiſh *Religion* is here in this Booke (ſet forth by the Parliament) called *Rebellion*, and their faith Faction.

Firſt, that the Popiſh religion is rebellion, is proved by the univerſall practiſe of Papiſts, both Ieſuites Prieſts and other Recuſants. For whereas in 3. *Iacobi.* cap. 4. the Oath of Supremacy is injoyned to all Papiſts: all Ieſuites and Seminary Prieſts, refuſe it, and all Ieſuited Papiſts: and if any Papiſt doe take it, hee is excommunicated for it. And their reaſon is, Becauſe they hold and adheere to the Pope, as the onely Supreme head and Soveraigne over all powers on earth; this being the prime and fundamentall Article of their Creed: and ſo conſequently, they hold and teach thoſe doctrines concerning the Popes uſurped power over Kings & Princes, in depoſing them, and diſpoſing of their Kingdomes, in Excommunicating them, and ſo expoſing them to the rebellion of their people, as being now freed from their allegiance.

Secondly, that the Popiſh religion is rebellion, is proved

ved by their writings, positions and doctrines, which they professe and teach concerning the Popes usurped power and Soveraignty over all Kings and Kingdomes of the earth. Hereof the Reader may take a briefe and full view both in Doctor *Iohn White*, his Defence of the way, chap.6. and in Doctor *Crakenthorpe*, his Treatise of the Popes temporall Monarchy, Cap.1. First, Dr. *Iohn White*, in answere to the Iesuites bold challenge, hath in the said place, collected no lesse then 40. instances of Popish Authors, who exalt the Popes power over Kings, in deposing them, and exposing their Persons to the danger of Rebells, Traytors, and Murderers, commending, and highly magnifying, as a meritorious act, the killing of Kings, as of *Henry* the Third, and *Henry* the Fourth, of *France*, as there is to bee seene. Therefore (saith hee) I say still, and heere write it in capitall Letters, that *THE CHVRCH OF ROME TEACHETH DISLOYALTY AND REBELLION AGAINST KINGS, AND LEADES HER PEOPLE INTO ALL CONSPIRACIES, AND TREASONS AGAINST STATES AND KINGDOMES.* This I shew by the Doctrine and Assertions of the chiefest Devines therein. So hee. Let the Reader peruse the whole Chapter at large; where among other remarkable things, is this Passage out of *Capistranus*: that *so soone as any one* (King) *for Apostacy from the faith, by judgement is denounced Excommunicate*, IPSO FACTO, HIS SVBIECTS ARE ABSOLVED FROM HIS GOVERNMENT, AND FROM THE OATH OF ALLEGIANCE. So there.

The Second Learned *Author* of ours, is Dr. *Crackenthorpe*, who in the forenamed place, hath collected the Sentences of many Popiſh Authors concerning the ſame point. Some of them ſaying, *That Chriſtian Kings are Dogges, which muſt be ready at the Shepheards hand (to wit, the Pope) or elſe the Sheepheard muſt preſently remove them from their office.* This (ſaith *Becanus*) *doth reaſon teach, this doth the Councell of Lateran Decree.* And *Scioppius*: that *Reges Catholici ſunt Aſini cum tintinnabulis*: Catholik Kings are Aſſes with bells about their necks, as being the fore-aſſes, which leade the way to other inferiour Aſſes. The whole Chapter is worth the reading, being full fraught with ſuch ſtuffe. Yea the Popes owne Decretalls are full of the like arrogancies. What ſhould I ſpeake of their Bookes of the Sacred * Roman Ceremonies, wherein are ſet down the ſeverall Offices, which Emperors, Kings, Princes, according to their ſeverall rankes muſt performe to the Pope, either at his Coronation, or when he rideth in Soleme Proceſſion in his Pontificalibus; how the Emperor, or ſome great King muſt lead the Popes horſe: and if the Pope bee carried on a Seat, then foure great Princes, whereof the Emperor, if preſent, muſt be one, or ſome great Prince, for the honor of the Saviour Ieſus Chriſt, ſhall carry the Seat with the Pope upon their ſhoulders. Alſo which ſtirrop the Emperor muſt hold. How the Elect King of Romans muſt implore the favour and grace of the Apoſtolicke Sea, and offer himſelfe to performe whatſoever Oathes of fidelity to the Roman Chnrch. How the Chore ſings the Antiphona, *The Lord hath choſen him, and hath exalted him above the Kings of the earth.* And the like. By theſe and many more,

* Lib. 1. Conſecratio & Coronatio Pontificis.

Sect. 13.

more, it plainly appeareth, that the Popiſh *Religion* is *Rebellion*, and that Papiſts are an Antichriſtian Sect, as is expreſſed in the ſayd Prayer.

Againe, as their *Religion is Rebellion*, ſo their *faith is faction*; as there is added. For proofe hereof, I referre th Reader to Doctor *Crakenthorpe*, Of the fifth generall Councell: Chapter 13. where hee learnedly proveth, that [the Church of Rome holdeth no doctrine by faith. *And this* from the Councell of *Lateran* under *Leo* 10. wherein they layd another foundation, then Chriſt; the Popes word, in ſteed of Gods, and Antichriſts inſteed of Chriſts. For before that Councell of *Lateran* though they believed the ſame hereſies and errours, yet it was becauſe they thought the Scripture to bee the maine ground thereof: but in this Councell, they muſt believe all theſe things, becauſe the Pope hath ſo reſolved and defined. So as though the Materialls of Popery were the ſame, yet the formality and foundation of their faith and Church was quite altered. So as from hence Papiſts are ſo truly called, from the Pope, as the prime Head, Rocke and foundation of their faith. For as wee make Chriſt and his Word, ſo they on the contrary, make the Pope, that is to ſay, Antichriſt and his word, the ground and foundation of faith. In regard whereof, as the faith and religion is from Chriſt, truely called Chriſtian, and they truly Chriſtians: So the faith and religion of the othet is from the Pope, or Antichriſt, truly and properly called Papiſme, or Antichriſtianiſme, and the Profeſſors of it Papiſts, or Antichriſtians. And the ground of all this is, becauſe they hold the Popes judgement to bee Supreme and infallible; and ſo build their faith on him, as on the foundation

tion thereof, which their owne Church never did, till the time of *Leo* the tenth. It is not then the Lyon of the Tribe of Iuda, but the Lyon of the Lateran Synod, who is the foundation of the faith of Papiſts, and from whom therefore they juſtly tooke their name of Papiſts, to diſtinguiſh them from true Chriſtians, which from that time they have held to this day. And thus all the members of the preſent Roman Church, doe both erre, and are hereticks, and, which is the worſt degree of hereſy; are Papiſts, that is, Antichriſtian hereticks, not only holding, and that in the higheſt degree of pertinacy, thoſe hereſies which are contrary to the faith, but holding them upon that foundation, which quite overthroweth the faith.] thus and much more, this learned Dr. of our Church. So as here is a cleare demonſtration, that the faith of all Papiſts at this day, is a Popiſh faction.

And our Homilies doe affirme So much. For in the Second part of the Homily for Whit-Sunday, we read thus:

[THe true Church is, an vniverſall congregation or fellowſhip of Gods faithfull and Elect people, built upon the foundation of the Apoſtles & Prophets, Ieſus Chriſt himſelfe being the chiefe Corner-Stone. And it hath alwayes three notes or markes whereby it is knowne: Pure and Sound Doctrine: the Sacraments miniſtred according to Chriſts holy inſtitution: and the right uſe of Eccleſiaſticall Diſcipline. Now if ye well compare this with the Church of Rome, not as it was in the begining, but as it is preſently, and hath been for the ſpace of nine hundred yeares and odd: you ſhall well

well perceive the ſtate thereof to be ſo far wide from the nature of the true Church, that nothing can bee more. For neither are they built upon the foundation of the Apoſtles and Prophets, retaining the ſound and pure doctrine of Chriſt Ieſu, neither yet doe they order the Sacraments, or elſe the Eccleſiaſticall Keyes in ſuch ſort, as he did firſt inſtitute & ordaine them. To be ſhort, look what our Saviour Chriſt pronounced of the Scribes and Phariſees in the Goſpell, the ſame may bee boldly, and with ſafe conſcience pronounced of the Biſhops of *Rome*, namely that they have forſaken and daily doe forſake the Commandements of God, to erect and ſet up their owne conſtitutions. Which thing being moſt true, as all they which have any light of Gods Word muſt needs confeſſe, wee may well conclude, according to the rule of *Auguſtine*, That the Biſhops of *Rome*, and their adherents, are not the true Church of Chriſt, much leſſe then to be taken as chiefe heads and rulers of the ſame. Whoſoever (ſaith hee) doe diſſent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are they not in the Church: a plaine place concluding againſt the Church of *Rome*. Where is now the Holy Ghoſt, which they ſo ſtoutly doe claime to themſelves? Where is now the Spirit of truth, that will not ſuffer them in any wiſe to erre: If it bee poſſible to bee there, where the true Church is not, then is it at *Rome*: otherwiſe it is but a vaine bragge and nothing elſe. Saint *Paul* ſaith, if any man hath not the Spirit of Chriſt, the ſame is not his. And by turning the words, it may bee truly ſaid: if any man bee not of Chriſt, the ſame hath not the Spirit. Now to diſcerne who are truly,

Aug. contra. Petiliani Donat. Epiſt. cap. 4.

1 John. 2. 1 John. 8. truely his, and who not, wee haue this rule giveu us, that his ſheepe doe alwayes heare his voiee. And Saint *Iohn* ſaith, Hee that is of God, heareth Gods voice. Whereof it followeth, that the Popes in not hearing Chriſts voice, as they oughht to doe, but preferring their owne Decrees before the expreſſe Word of God, doe plainly argue to the world, that they are not of Chriſt, nor yet poſſeſſed with his Spirit. Alſo their intollerable pride ſheweth the ſame, &c.] So and much more the Homily. Wherein, as it is plainely proved, that the Church of *Rome* is no true Church of Chriſt, as being built upon another foundation, then the *Apoſtles and Prophets, Ieſus Chriſt himſelfe being the chiefe corner ſtone*. And preferring their owne Decrees before the Word of God; and ſo conſequently, the Popiſh *Faith* is a meere *Fiction*: So let our Innovators well conſider, whether they bee any members of the true Church of *Chriſt*, that thus pleade for, and take part with the church of Antichriſt, labouring by all meanes to bring her inro favour againe with us, while they audaciouſly preſume to alter the authentick Booke ſet forth, and commanded by Parliament, for publike and ſolemne Thanke fgiving of our great deliverance on the Fifth of *November*, from the Popiſh Powder-plot, as if neither their *Religion* were *Rebellion*, nor their *faith Faction*.

And the Homily concludes thus:

TO *conclude*, [Yee ſhall briefely take this ſhort leſſon, whereſoever ye find the ſpirit of arrogancy, & pride, the ſpirit of envie, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c. aſſure your ſelues, that there is the ſpirit of the Devill, and not of God, albeit they pretẽd outwardly to the World, never ſo much

much holineſſe. For as the Goſpel teacheth us, the Spirit of Ieſus is a good Spirit, an holy ſpirit, a ſweet Spirit, a lowly Spirit, a mercifull Spirit, full of charity and love, full of forgiveneſſe and pity, &c. The Rule that wee muſt follow, is this, to judge them by their fruits: which if they be wicked and naught, then is it vnpoſſible, that the tree of whom they proceed, ſhould be good: Such were all the Popes and Prelates of Rome, for the moſt part, as doth well appeare in the Story of their lives, and therefore they are worthily, accounted among the number of falſe Prophets, and falſe Chriſts, which deceived the world a long while. The Lord of heaven and earth defend us from their tyranny and pride, that they never enter into his Vinyard againe, to the diſturbance of his ſeely poore flock: but that they may, be vtterly confounded and put to flight in all parts of the world: and he of his great mercy ſo worke in all mens hearts, by the mighty power of the holy Ghoſt, that the comfortable Goſpell of his Son Chriſt may be truely preached, and truely followed in all places, to the beating downe of Sin, death, the Pope, the Devill, and all the Kingdome of Antichriſt, that like ſcattered & diſperſed ſleep, being at length gathered into one fold, we may in the end reſt together in the boſome of Abraham, Iſaak, and Iacob, there to be partakers of eternall and everlaſting life through the merits and death of Ieſus Chriſt our Saviour. Amen.] And to the like effect is that Prayer, which ſome of Romes factors have ſo altered; [Be thou ſtill our mighty protector, and ſcatter our cruell enemies, which delight in blood: infatuate their Counſell, and root out that Babiloniſh and Antichriſtian Sect, which ſay of Ieruſalē, Downe with it, Downe

with it, even to the ground. And to that end ſtrenghen the hands of our gracious King, the Nobles and Magiſtrates of the land with judgement and juſtice, to cutt off theſe workers of iniquity, whoſe religion is rebellion, whoſe faith is faction, whoſe practiſe is murthering of ſoules & bodies, and to root them out of the confines & limits of this Kingdome, that they may never prevaile againſt us, and triumph in the ruine of thy Church, and give us grace to avert theſe and the like judgements from us. This Lord wee earneſtly crave at thy merciſull hands, together with the continuance of thy powerfull protection over our dread Soveraigne, the whole Church, and theſe Realmes, and the converſion or confuſion of all implacable enemies, and that for thy deare Sons ſake, our onely Mediator and Advocate.]

Thus the concluſion & prayer of the Homily, & this Prayer of the 5. of *Novem.* being well weighed toge ther, we ſee (unleſſe in ſo praying we play the moſt notorious hypocrites & diſſemblers before God and men) in what a ſacred bond all the Magiſtrates in the Land, from the higheſt to the loweſt, do ingage th ẽſelues unto the great God of heaven & earth, to roote out the whole Babiloniſh Sect of Ieſuites & Seminary Prieſts, out of theſe confines & limits of theſe Kingdomes, and not to ſuffer them to rooſt here, to the great diſhonour of God, ſcandall of our Religion, danger to the State, & deſtruction of the ſoules of Gods people, & of the Kings. Nor this only, but if our Prelates (as they plainely ſhew by their open practiſes) be found to be faſt friends to *Rome*, confederates with Ieſuites & Prieſts, active Agents & factors for the rearing up again of that religion, which is rebellion, & that faith which is faction, & cõſequẽtly that practiſe, which is murdering of ſoules & bodies, & for the advancing

advãcing of that Babiloniſh & antichriſtian ſect, which ſay of *Ieruſalẽ, down with it, down with it even to the ground:* while they labour by all wayes and wiles, yea by an open Lawleſſe force to beat downe the Kingdome of Chriſt in the Miniſtery of the word (as too lamentable expeperience can witneſſe) and to deſtroy all true religion, holineſſe, & pioty: then how doth it cõcerne our *Gracious King, our Nobles and Magiſtrates of the Land, to ſtrenghten their hands with jugement & juſtice, to cut off theſe workers of iniquity, & to root them out of the confines & limits of this Kingdome, that they may never prevaile againſt us, and triumph in the ruine of the Church, by reducing vs under the Babylonian* and Antichriſtian yoake againe, which they labour with might & maine to effect, as their notorious practiſes plainly tell us? And how ſhould all the Kings good people in the Land make this their dayly prayer, which is pub'ickly uſed once in the yeare, & teach it to their children, that ſo at the leaſt wiſe it may by propagated intire to al poſterity, & ſo vindicated from the injury, of time, which our Innovators would bring upon it; & never give over thus praying, till it ſhal pleaſe God to returne a gracious anſwere in the fulfilling of it?

Yet are they not cõtent here with, but (like themſelves) they practiſe the like in the laſt Faſt-booke, & that contrary to the Kings expreſſe Proclamation, which ordereth the booke for the former Faſt to be reprinted and publiſhed, as it followeth.

The third Prayer Booke, which they have pitifully mangled, is that, which was ſet forth by the King for that Publick Faſt, in the firſt of his Raigne, for the averting of the great Plage of Peſtilence, that then devoured many thouſands in this City, & elſwhere in our Land: &

which his late Proclamation commaundeth to bee reprinted and publiſhed, and ſo read in Churches every Wodneſday. But doe they, or durſt they alter that Booke, which the Kings Proclamation hath ſo lately commaunded to be reprinted and publiſhed? Yes, even that, and that in ſuch wiſe, as I ſee not with what warrant any Miniſter may read it, as being not according to the Proclamation. Now the Alterations in the new Booke bee theſe. In the firſt collect is left out this remarkable pious Sentence intirely * *Thou haſt delivered us from Superſtition and Idolatry, wherein wee were utterly drowned, and haſt brought us into the moſt cleere and comfortable light of thy bleſſed word, by the which wee are taught how to ſerve and honour thee, and how to live orderly with our neighbours, in truth and verity.* Loe here, theſe men would not have Popery to bee called *Superſtition* and *Idolatry*, nor would they have the Word of God ſo commended, as that cleare and comfortable light, which teacheth us all duties to God and man. Secondly, that collect which begins thus, *It had beene the beſt for us, &c.* is wholly left out in the new Booke. And wot yee, why? Alas therein is commended the profitable uſe of continuall preaching the Word of God; So as this collect would not have ſuited well with ſuch a Faſt, wherein all preaching is prohibited in all places infected. And in the very laſt page, *Order for the Faſt*, theſe words are left out in the new Booke, *To avoid the inconvenience that may grow by Faſting; Some eſteeming it a meritorious worke: others a good worke, and of it ſelfe acceptablr to God, without due regard of the end, &c.* What? Doe they *eſteeme* their *Faſt a meritorious worke*? Muſt the condemnation hereof bee expunged? And doe they account

* This is one of thoſe things objected to me in their Articles. O boldnes, to defend it.

account their Faſt a good worke, and of it ſelfe acceptable to God, without due regard of the end? It ſeemes ſo too. For the end of a true Faſt, is reformation of our evill wayes, as the King of *Nineveh* proclaimed, and which hee and his people performed. But theſe men (it ſeemeth) have no ſuch purpoſe, propound no ſuch end to themſelves, as the reformation of all their violent oppreſſions, and outragious tyrannizing over Gods Miniſters and people, to the utter overthrow of Religion; and ſetting up of Idolatry and Superſtition in the worſhip of God; which one ſinne a one is enough to bring the Peſtilence, and all other plagues upon a Land. Ionah.

Beſide theſe, they have guelded the Booke in ſundry other particulars: as in the Collects, and Prayers for the Royall Progeny, they have left out the mention of the Lady *Elizabeth* and her children, expreſſed in the former booke. They have left out the collect for the Kings Navy, and for ſeaſonable weather: whereas there was never more need to pray for ſeaſonable weather, then ſince this faſt beganne, when ſo many tempeſtuous ſtormes, and immoderate raines have beene, as have indangered Ships in the very harbour, Shipwrackt ſome of great price, and cauſed great Floods, threatning a Famine, by drowning the Seed under the clods. Alſo ſundry Pſalmes and Collects beſides are omitted, and a whole paſſage in the Exhortation, applyable enough to the preſent occaſion. Theſe paſſages alſo objected to me in their Articles.

Now whither it bee for theſe alterations, wherein both the Kings Order in his Proclamation is not obſerved, and God is diſhonoured, by leaving out ſuch our humble acknowledgements, both of his mercies in delivering us from *Superſtition and Idolatry, and bringing*

us

us into the cleare and comfortable light of his blessed word, and of our sinnes, in not hearkning to His Word continually *Preached* unto us, and the like; and Gods Ministers and people are abused, by having such Bookes thrust upon them, which they cannot with a safe warrant, and good conscience use: or whether it bee, that in the Fast-day, all preaching is prohibited in all places whatsoever infected: Sure wee are, that God hath given us sad signes of the little pleasure hee takes by such a Fast. For the very first weeke of the Fast (whereas before the Sickenesse had a weekely decrease, and was likely, through Gods mercy, more and more to decline) what a sudden terrible increase was there, of no lesse then 377. which was double to any weekes increase, since this Sickenesse began? Was there nothing in it, trow yee? was there not something in this Fast, wherewith God was so much displeased? Surely wee should be very brutish, and worse then heathenish, not to lay it to heart.

without all peradventure they have done in their Articles.

But here the Prelates will perhaps quarrell mee, for imputing any thing to the Fast, as being appointed by the King. I answer, God forbid, that I should intertaine the least Sinister opinion of my gratious Soveraigne, that hee had the least meaning by his Proclamation to debarre and forbid Preaching of Gods Word in any place. And my reasons are these.

First, because the Proclamation saith, that his Majesty *propounds the example of pious Kings, in former ages, for his precedent in this Fast*, who ever in all former ages not only not restrained, but likewise allowed, prescribed, and commended Preaching, as a principall and necessary part of a publicke Fast, yea as the very life and soule of it.

Secondly

Secondly, becauſe his Majeſties Proclamation commaunds this *ſo religious an exerciſe to be performed with all decency, and uniformity*, which I humbly conceive cannot bee, when preaching is reſtrained in ſome, and thoſe the moſt eminent and neceſſary places (as this great City in ſpeciall) in reſpect whereof (as I conceive) this Faſt was ſpecially commaunded, and yet in other places allowed and preſcribed.

Thirdly, becauſe the Proclamation relates, that his Majeſty *reſolved upon a grave and Religious forme of Solemnizing thereof, ſtraitly charging and commanding that this Faſt bee religiouſly and ſolemnely obſerved, and celebrated weekly upon every Wedneſday, throughout the whole Kingdome*: and therefore never intended (as I humbly conceive) to reſtraine Preaching in any place, without which a publicke Faſt cannot be *gravely, religiouſly and ſolemnly obſerved, and celebrated.*

Fourthly, Becauſe the Proclamation both directs & commaunds, *that the booke of prayers for the Faſt, formerly ſet forth by Authority, ſhould be reprinted and publiſhed, and likewiſe uſed in all Churches and places at the publicke meetings of this Faſt*: now the booke formerly publiſhed by his Majeſties authority in the firſt yeare of his Raigne, upon the like occaſion, alloweth and preſcribeth two Sermons every Faſt-day, as well in the City and ſuburbs of London, as in other places, whither infected or not; yea notwithſtanding the infection was then far greater, and the Sommer ſeaſon far more dangerous.

Fiftly, becauſe in all publicke and generall Faſts, both in his Majeſties owne Raigne, his late Royall Fathers, Q. *Elizabeths*, and other his Royall Progenitors, upon this, or any other the like occaſion, Preaching in all

places without reſtraint, both fore-noone and after-noone, hath beene approved, and never prohibited, but injoyned and commaunded: now his Majeſty hath often ſolnẽly proteſted in his publicke Declarations (as before is mentioned) to all his Loving Subjects, that he will never give way to the licenſing or authorizing of any thing, wherby ANY INNOVATION in the leaſt degree might creepe into our Church: and therefore I humbly conceive, that his Majeſty never intended to authoriſe or give way to ſuch an innovation as this, to inhibit Preaching, and that in the time of a publicke Faſt, contrary to all former Precedents.

Therefore I verily believe, that this was a meere deviſe of the Prelates, by whoſe adviſe the Proclamation ſaith, his *Maieſty reſolved upon a grave and religious forme* of *Solemnizing a Faſt*. So as this of prohibiting Preaching, was rather added by them then admitted by his Majeſty, ſeeing it is (as I humbly conceive) neither a grave, nor religious forme of Solemnizing a Faſt; and I had rather dye, then conceive ſuch an opinion of my King, that he ſhould be the author of ſuch an inhibitiõ.

And therefore if the Seaſon ſerved, to have acceſſe unto his Majeſty, I ſhould in all humility, addreſſe my ſelfe humbly to petition his Majeſty to take off this reſtraint: And that for theſe reaſons.

Firſt, becauſe not only it is contrary to all Precedents in former ages, and ſuch an innovation, as (I believe) the like was never heard, nor read of in the world: but alſo becauſe it much dampes and deadens the hearts and ſpirits of the Kings loving & faithfull ſubjects within the City, who much lament and grieve, that in the Faſt-day they are reſtrained of the ſpirituall Food of their ſoules,

when

when they desire and need it most, when as Preaching is likely to worke most good upon their soules, which stand in more need of spirituall Phisicke & Phisicians, to cure the plague of their soules which hath brought the pestilence upon their bodies, then their bodies doe of corporall.

Secondly, because this restraint of Preaching (the chiefe meanes to humble men for and turne them from their sins, without which God will not turne from his wrath) will in all likelyhood procure the continuance of the plague, as the beginning of it brought in with it a lamentable increase that very week, as is before noted. Yea forbidding of the Word to be preached, brings the wrath of God upon a people to the uttermost, as 1 *Thes.* 2. 16.

Thirdly, because Preaching is no more dangerous on the Fast-day, thē on the Lords day, to increase infection.

Fourthly, because upon prayer & preaching the last great Fast, a greater plague then this was suddainly and miraculously removed; yea though the preaching was continued in the heat of Summer..

Fiftly, because this restraint, together with the sayd alterations of the Fast-booke, & other innovations in the land forementioned, doe fill the peoples minds with jealousies & feares of an universall alteration of Religion.

Sixtly, because (as the Prelates doe extend the letter of the Proclamation, if but one Parish in London, or suburbs thereof, or but one house in that parish be infected, the pestilence thus continuing but in the least degree, and the Fast not ceasing, all Wednesday sermons in the whole City, must be suppressed.

Seventhly, because the restraint of preaching on the

Faſt day, is (as we find by experience) a great prejudice and impediment to the free and liberall Collection for the poore, which is recommended in the Faſt, in this calamitous & neceſſitous time, wherein the Plague brings with it a Sore famine upon many thouſand families, which before this Sickneſſe lived in good faſhion, and were able to give reliefe to the poore. For no where, and at no time, are mens hearts more inlarged, and hands extended in bounty to the poore, then where Gods word hath bene & is moſt powerfully & plentifully preached, as this our City may ſerve for a precedent and proofe. And for this very cauſe (were there no more) Preaching was never more neceſſary in this City, then at this time, which doth ſo ſwarme with multitudes of poore, who without ſome preſent competent reliefe muſt needs periſh, & ſo would heape upon this City yet greater Sins, which is ready to ſinck under the heavie burthens both of Sins and Plagues.

I might note againe, as an 8. reaſon, that great & extraordinary increaſe the very firſt weeke of the Faſt, together with moſt hideous ſtormes, fearfull and ſoule weather, immoderate raine, ever ſince it began, God teſtifying by his reviving and renewing af the Plague, & by the ſad and black countenance of the skies, and thoſe many great loſſes both by Sea & Land, that he abhorres ſuch a Faſt, as of which his very judgemēts Speak, *Call you this a Faſt*? Yea alſo a 9. reaſon, becauſe according to the Prelates practiſe, this Faſt is made a meere * mock Faſt, wherein God is mocked to the face. For doe the Prelates propoſe this, as the principall end of their Faſt, to breake off their violent and tyrannicall proceedings againſt Gods Miniſters, and ſo againſt

* This alſo objected to me in the Articls of High-Commiſsion.

againſt the State of Religion? I feare it. And ſo long let us never looke for any good iſſue of this Faſt, but rather further judgements to be powred upon the Land.

For theſe reaſons (I ſay) I could wiſh with all my heart to be an humble Petitioner to the King, who I am perſwaded would ſpeedily hearken to ſuch a requeſt, and would certainly anſwere, that it was never his mynd, that Preaching ſhould be in this Faſt prohibited. The King prohibit Preaching? Noe, noe; we all ſee who they be that prohibit Preaching, even thoſe that labour tooth and nayle to Suppreſſe Preaching, and lay ſnares to intrap all painfull Preachers, as the preſſing of the booke for Sports for inſtance; they being not content, that the booke be read by the Curate, but the * Incumbent himſelfe muſt read it, or els abide extremity, as Suſpenſion from his Miniſtry, Excõmunication out of the Church, Sequeſtration from his living, and Eccleſiaſticall meanes, the great crying Sinne of this Land at this day.

* As in the caſe of Mr. Valentine.

But I will add no more. So as the *Ninivites* ſhall riſe in judgement againſt this generation: for they upon occaſion of *Ionas* preaching, proclaimed a Faſt, and reformed their lives, and their violent dealing: but theſe men under pretence of a Faſt (as *Iezebel* did to devoure *Naboths* vinyard) would devoure Chriſts Vinyard, while they Suppreſſe the Preaching of the Word, whereby men ſhould be convinced of their Sinnes, and converted from them, and bring forth good fruits of the Viue; and thereby harden their necks againſt the Lord, and ſtrengthen their hands in violence to fill up their ſinnes allway.

The ſixt Innovation, is about the meanes of the knowledge of God, and of the Miſtery of our Salvati-

on. That may be verified of many Prelates in theſe dayes, which Chriſt charged the Phariſees withall, *woe be unto you Scribes and Phariſees hypocrites, for yee ſhut up the Kingdome of heaven againſt men; for yee neither goe in your ſelues, neither ſuffer yee them that were entring to goe in:* Matth. 23. 13. Which in Luke 11. 52. is expreſſed thus, *Ye take away the Key of Knowledge.* And doe not our Prelates thus, when they huſh and ſilence all Lectures in whole Dioceſſe? When they ſuppreſſe, and cut ſhort Preaching all they can? When they lay ſnares to muzzle Gods Miniſters, that they may not Preach? When they diſgrace and traduce Preaching, calling it in ſcorne, Sermonizing? When they forbid Miniſters to uſe any prayer before their Sermons, but that bare and barren forme of words in the Canon, wrapping all up in the Lords Prayer? When they muſt uſe no Prayer at all after the Sermon, but come downe, and read a ſecond or third Service at the Altar, where, in great Churches halfe the people cannot heare a word? When they muſt not preach at all in the Afternoone upon the Lords dayes? When they muſt only Catechiſe for halfe an hower, and that, not by expounding the Principles of Religion (which may well be called the Key of Knowledge, which they take away) but only by the bare queſtions & anſweres in the booke, teach the children like Parats, ſo as they can never come to give a reaſon of their fayth with underſtanding? When in a great City, or in the * Vniverſities, they limit all Sermons to one hower, ſo as the heares cannot injoy the benefit of more then one Sermon a day? Yea what deviſes have they not put in practiſe to put the light of Gods word vnder a buſhell, if not rather altogether to quench it, if it were in their power? What invectives are in

* Treatiſe of the Sabbath See Biſhop Wrens Articles.

All theſe particulars objected againſt mee in their Articles.

* As in Oxford, and elſewhere. Shelford. Sermon of Charity. pag. 36. Printed by the allowance of the Vice Chancellour of Cambridge even at the commencement time.

in Shelfords 2d Treatiſe, againſt Preaching, and the peoples knowledge? How doth he find fault with the Peoples deſire of Sermons? And pag.47.he Sayth, *Our Soli Sermoniſts, and Solifidians, So they may have a Sermon or two on the Lords dayes* &c. And pag. 91. he allowes of Preaching with a reſtriction,and limitation,as being *not fit for every Miniſter,but for * extraordinary & excellent men,called by God, and the Church to reforme Errours & abuſes, or to promulge to the world new Lawes & Canons.* And againe, leaſt this ſhould be too great a burthen to theſe his extraordinary men, he qualifies the matter,by reſtraining their preaching to certaine extraordinary times in the yeare, pag.94. as Eaſter, Whit-Suntide, Chriſtmas day, and to extraordinary places too, as Cathedralls; and for this cauſe (pag. 93.) he would have *many Miniſters unfurniſhed of their licences, eſpecially thoſe that preach twice every Lords day; and thoſe that are permitted to preach, to be reſtrained to certaine times, and ſeaſons, as once a Moneth at moſt.* And he gives the reaſon of all, *becauſe the Church is now ſettled . and therfore doth not need preaching,as once it did in its infancy.* So he. Thus they labour tooth and navle to cry downe Preaching.For(ſaith he)p.94. *Reading is the ordinary preaching,ordained by God himſelf.* And this is that maine marke which they al ſhoot at,to mould up all in the Lumpe of the Communion Booke, and make that the Summe & Scope,& the very Circle of al Religion & Knowledge.

* This hee ſpeakes of the Prelates: For who but they can make new Lawes & Canons.

The Seventh innovation, is in the rule of faith : for whereas the ſole and complete rule of faith,is the Holy Scripture,as.2.Tim.3.Our new Doctors cry up the dictates of the Church, to wit, of the Prelates, to be our only guides in Divinity;as in *Reeves* Cõmunion booke Catechiſme

Catechiſme expounded pag. 20. and 206. where *all Miniſters muſt ſubmit to the judgement of the Prelates in all matters per taining to religion: and all Prelates muſt ſubmit to the Arch-Prelate,as* having a Papal infalibility of ſpirit, whereby as by a Divine Oracle, all queſtions in Religion are finally determined.

And here I cannot forget a ſpeech of the chiefeſt Prelate of *England*, in the high Commiſſion, who at the cenſure of Doctor *Baſtwicke*, for oppugning the Iuriſdiction of Biſhops *jure divino*, as being no where found in the Scripture, but the contrary, ſayd openly, that in matrers of divinity wee are not tyed to the Scriptures, but to the Vniverſall Catholicke Church in all ages; for how, (ſaid hee) ſhall wee know the Scriptures, but by the Church. And therefore not without ſome reaſon doth that Ieſuite (in his Pamphlet printed in Engliſh, 1636, intituled *A Direction to bee obſerved by N. N.*) make a laudable mention of that great Prelate ſaying, * *Although I ought not to diſſemble, but doe gladly acknowledge, and deſervedly publiſh in this occaſion, for a patterne to others in this Realme, the care of the chiefeſt Prelate in England, in prohibiting the ſale of Bookes tending to Socinianiſme.* So there; But what meaneth the Ieſuite here by Socinianiſme. Hee tells us plainly, pag. 16. and 17. in theſe words: *Firſt then, I ſay, that the very Doctrine of Proteſtants, if it be followed cloſely, and with coherence to it ſelfe, muſt of neceſſity induce Socinianiſme. This I ſay confidently, and evidently prove, by inſtancing in one errour, which may well bee termed the Capitall, and mother Herſy, from which all other muſt follow at eaſe: I meane, their hereſy in affirming, that the perpetually viſible Church of Chriſt, deſcended by a never interrupted*

* Pag. 14.

rupted ſucceſsion from our Saviour, to this day, is not infallible in all that it propoſeth to bee believed, as revealed truthes. For if the infallibility of ſuch a publicke Authority bee once impeached; what remaines, but that every man is given over to his owne wit, and diſcourſe? And talke not here of holy Scripture? And a little after: *And indeed, take away the authority of Gods Church, no man can bee aſſured, that any one Booke or parſell of Scripture, was written by divine inſpiration; or that all the contents are infallibly true, which are the direct errours of Socinians.* So hee. Where wee ſee what his meaning is, when hee commends the chiefe Prelate, as a patterne to all other in prohibiting ſuch bookes, as exalt the ſole authority of holy Scripture, as the onely Rule of faith. Thus not undeſervedly hee commends him for upholding the authority of the Church (to wit, of the Pope primarily, and next after him the Prelates) as whereon depends the authority and ſence of Scripture. Well? But is this the way of ſetling the faith of Chriſtians in the true religion? Nay, is it not the high & ready way to unſetle all, & to make religion a wether-cocke, to be turned this way, or that way, as the winde of mans unſtable and erronious fancy ſhall blow & move it? And for proofe hereof, let us but obſerue what the ſame Ieſuite ſaith a little after. For writing of the preſent ſtate of our Church, and that ſince this new generation of Doctors, and Prelates hath Sprung up amongſt us (I know not from what Popiſh root) hee ſaith, * *And to ſpeake the trueth, what learned judicious man, can, after unpartiall examination, imbrace Proteſtantiſme? which waxeth even weary of it ſelfe; Its Profeſſors, they eſpecially of greateſt worth, learning, and authority, declare themſelues to love, temper and* Ibid. p. 21.

modera-

* As I was lately charged in the Articles of High. Commission, that my sermons offended the more moderate hearers.

moderation, allow of many things, which some yeeres agoe; were usually condemned, as Superstitious and Artichristian, and are at this time more unresolved where to fasten, then at the infancie of their Church. Thus by the way hee sheweth who they bee, that are the chiefe Fathers of that new-fangle religion of Protestancy of late birth in England, namely those of *greatest worth, learning, and authority*, as the Prelates are counted to bee, who are of that temper and * moderation, as they allow of many things, which some yeeres agoe, *were usually condemned, as superstitious and Antichristian.* But how doth the Iesuite demonstrate this? Pag. Twenty two, Hee saith, *For doe not the Protestant Churches begin to looke with another face? Their walls to* (a) *speake with a new language? Their Preachers to use a* (b) *sweeter tone? Their annuall publicke Tenets in their* (c) *Universities, to bee of another style, and matter? Their books to appeare* (d) *with titles and arguments, which once would have caused a mighty scandal among the brethren? Their doctrine to be altered in many things, and even in those very points for which their Progenitors forsooke the then visible Church of Christ? Their 39 Articles, that is, the summe, the Confession, and almost the Creed of their Faith, are patient: Patient? They are ambitious of some sense, wherein they may seeme, to*

(a) As with dumbe Pictures and Images, Laymens bookes, instead of Scripture-Sentences.

(b) By peaing smooth things, and not roughly against Popery & sin.

(c) See before Franciscus a Sancta Clara, his note of Cambridge Commencement.

(d) As Dr. Coosens private Devotions, with the Iesuits badge. Here he quotes these in the margent. For example, The Pope not Antichrist. Prayer for the Dead. Limbus Patrum, Pictures; That the Church hath authority to determine Controversies in faith, and to interpret the Scripture about Free-will, and Predestination; Universall grace; that all our works are not sinnes; merit of good works, inherent justice, Faith alone doth not justify. Charity is to bee preferred before knowledge; Traditions. Commaundements possible to bee kept.

to bee Catholicke. To alledge the neceſsity of wife and children in theſe dayes, is but a weake plea for a married Miniſter to compaſſe a Benefice. Fiery Calviniſme, once a darling in England, is at length accounted Hereſy; yea and little leſſe then Treaſon. Men, in word and writing, uſe willingly the once fearefull names of Prieſts and Altars. Nay, if one doe but mutter againſt the placing of the Altar after the old faſhion, for a warning hee ſhall be well warmed by a .·. coale fi on the Altar. Engliſh Proteſtants are now put in (d) *mind, that for expoſition of Scripture, by* (e) *canon they are bound to follow the ancient Fathers. And to conclude all in one maine point: The Proteſtant Church in England willingly profeſſeth ſo ſmall Antiquity, and ſo weake ſubſiſtence in it ſelfe, that they acknowledge no other viſible being for many Ages, but in the Church of Rome.* So the Ieſuite. Behold here now, Proteſtant Reader, what teſtimony a Ieſuite can give of the preſent ſtate of our Church, and that out of his owne reading and obſervation, and which we our ſelves cannot deny; all which hee aſcribeth to the Prelates, as thoſe whom hee indigitates for men of *greateſt worth, learning, & authority*, who declare their Innovations, as *Sodome* her ſinnes, and hide them not, even our enemies, now their friends being witneſſes, who gladly feed their infants with the pappe of our new Papiſme.

.·. A little Treatiſe ſo intituled, & printed, 1636.

(d) Sunday no Sabboth. A Sermon printed 1636. pag. 38.

(e) Lib. Can. An. 1571. Can. 19.

But to returne to our particular point of Innovation concerning the rule of faith, which our Prelats have turned off from the holy Scripture, to the authority of the Church: this is the maine upſhot in Dr. *whites* Treatiſe of the Sabbath day, wherein he tyes the obſervation of the Lords day to that limitation, which the Prelates of the Church doe, or ſhall preſcribe; & ſo alſo all other

matters of Religion. And doe they not alſo overthrow the Scriptures, as the rule of faith; in that they reſtraine the preaching of them to their illiberall allowance, inhibiting ſuch and ſuch points to be medled with; as before is ſhewed? & doe they not place the Communion booke as a rule of faith in all matters of Religion, wherin the Arch-Biſhops definitive ſentence muſt determine, as *Reev.* ibid. p. 206.

The 8th innovation or Change, is in the rule of manners: which rule, muſt not be any more the word of Chriſt, and the writings and examples of the holy Apoſtles, wherein they followed Chriſt; for that is counted too preciſe and puritanicall: but our Prelates have preſcribed a new rule of Chriſtian manners, to wit, the example of their owne lives, and the dictates of their writings; the Summe whereof is, to make a mixed Religion & converſion of Chriſtians, which is partly holy in an external forme of godlineſſe, without the power thereof & partly in admitting, allowing, approving, applauding countenancing, and diſpenſing by Epiſcopall authority, of a heatheniſh kinde of life, and that eſpecially in moſt Sacred times, as the Lords day; which though dedicated wholly to the worſhip and ſervice of God, yet the rule of the Sanctification hereof; which is the 4th Commaundement, and the example of Chriſts and his Apoſtles, theſe novellers do altogether reject, as aboliſhed, & inſtead thereof advance their new Traditions, which is to allow one part of the Day for God, and the reſt to mans carnall Luſts Sin, the world, the Devil, as our Homily Saith. So as the due obſervation and Sanctification of the Lords day, being a platforme and patterne of a Chriſtian Converſation, a Chriſtian being

that

that in his whole life, in a proportion, which he is on the Lords day; and this platforme being defaced and broken by our Anti-Sabbatarians: it followeth that together with their impions crying downe of the 4th Cõmaundement, and so accordingly the due Sanctification of the Lords day intire, without mixture of heathenish. Sports and Pastimes, they deface and destroy the very face, beauty & power of all religion, & so do set up a new Forme of it, never allowed of, as by a Law, in the world before. And herein doe our Apostates outstrip the very Pontificians themselves, who did never yet mak a Law, nor take upon them to allow any other rule of Christian life, then the Scriptures; although they have (with our innovators) denyed the Scripture to be the only and absolute rule of faith, independent upon any humain power. For even Bellarmine exclameth against, and disclameth that dissolute profanation of Sacred dayes, in practise among the Papists, in their vaine Sports and Pastimes, for which cause, the very Turkes do scorne (saith he) the Christian Religion, Saying, *O what a God have the Christians, what a famous Law-giver, who either commandeth, or permitteth these things?* Now if the Turkes should upbrayd us in England, and cast vs in the teeth with our Lord & Lawgiver Iesus Christ, as if he eyther commaunded, or allowed Sports & Pastimes upon the Lords day: our answere must be, that our great Lawgiver Christ doth not any way tolerate, much lesse commaund any Sports or Pastimes on his Sacred day, as wherewth both God is dishonoured, & his day profaned: but our Lord-Prelates are they, who doe usurpe unto themselves a Lawlesse power to dispense with that part of the

Bellar. Concio. 20. Pars Altera. de Dominica Quinquagesi. O qualem (inquiunt) Christiani Deum habent, quam egregiam Legislatorem, qui hæc vel, præcipit, vel permittit? &c.

Lords-day as they pleaſe, wherein men may run riot, and keep their Bacchanals, and their Floralia, without controwle, ſuch as Chriſt and his word forbids to be done on any day.

Much more might be ſpoken of the Late Changes, but this ſuffice for the preſent * But what ſpeake we of Changes? Our Changers doe plead, that they bring in no changes, but revive thoſe things, which ancient Canons have allowed and preſcribed: as ſtanding up at *Gloria Patri*, and at the reading of the Goſpell: bowing at the nameing of Ieſus, and to the High Altar: removing the Communion Table to ſtand Altarwiſe, at the Eaſt-end of the Chancell: praying with the face towards the Eaſt, where the Altar ſtandeth: placing of Images in Churches: erecting of Crucifixes over the Altars; commaunding of long Martins inſtead of Preaching, and the like. To this we anſwere, that we in this Land are not to be ruled by the Popes Canons, or the Canon-Law, but by the Law of God, & of the King. Although I * once heard a Papall Canon was alledged in oppoſition to a Parliamentary Statute in K. Edw. 6. his raigne alledged by the adverſe Advocates, & it paſſed for Currant, none gain-ſaying it. But as for thoſe Rites & Ceremonies to be uſed in our Church, they are by an Act of Parliament (prefixed to the Cõmunion booke) reſtrained to thoſe only, which are expreſſed in the ſame booke; and if any, by private authority, ſhall preſume to introduce into practiſe any other beſides theſe, he is to ſuffer imprisonment for a time, and if he perſiſt, perpetuall imprisonment, and loſſe of all his ſpirituall promotions during his life.

* All theſe things they doe moſt boldly maintaine, while they Article againſt mee for laying theſe to their charge

* In the High Commiſſion not long ſince in a cauſe about a Pew in the Church.

But beſides all this, theſe men have one ſpeciall Sanctuary

ſturary to fly unto, & that is, their Cathedrall Churches, where they may lay hold upon the hornes of their Altars. Theſe be their old high places not removed. Theſe, as they are commonly uſed, bee the ancient dennes of theſe old Foxes to which they flie, being thus perſued; of whom the Scripture ſaith, *Take us the Foxes, the little Foxes, that ſpoile the Vines*: Theſe bee thoſe neſts and nurceries of Superſtition and Idolatry, wherein the old Beldame of Rome hath nuzzled up her brood of Popelings, and ſo preſerved her *uſum Sarum* in life to this very day. And now theſe are become impregnable bulworkes to patronize our Re-builders of *Babell*, in all their innovations. Innovations, Say they? Wee bring in no innovations, no new rites, but what hath beene in uſe ever ſince the Reformation, and that in the moſt eminent Places, even the Mother *Churches* of the Land. Now all that wee goe about, is to reduce inferior churches to an unity, and conformity to their Mother *Churches*; So as thus bringing all to unity, wee ſhall take off that reproach, which the adverſaries caſt upon us in this kind; and which wee ſhall then retort upon themſelues, for their diſſentions betweene their Regulars and Seculars. Thus doe our Maſter-builders plead, and ſo by their cunning inſinnuations, under a pretence of Piety and peace, of unity, and uniformity, preaching peace, peace, when nothing but warre is in their heart & hand, (as Pſal. 55.21. and 59.7.) doe ſo farre prevaile, that before wee bee aware, they will by this meanes prettily reduce us to a perfect peace and unity with old Mother Rome againe.

For theſe Mother-*Churches*, to which all Daughter-*Churches* muſt conforme, are they not the naturall Daugh-

daughters of *Rome*? Doe they not from top to toe exactly reſemble her? Her pompous Service, her Altars, Palls, Copes, Crucifixes, Images, ſuperſtitious geſtures, and Poſtures, all inſtruments of muſicke (as at the dedication of the King of Babylons Image) Long Babyloniſh Service, ſo bellowed and warbled out, as the heareers are but little the wiſer. Are not theſe high Places alſo the receptacles and nurceries of a number of idle bellies, to ſay no worſe? Doe not the fat Prebends So cramme their Reſidenciaries, that the while their Starling Flocks in the countrey doe famiſh for want of ſpirituall Food? But as *Eraſmus* ſaid of *Luther*, how his fault was, that he meddled with the Popes Miter, and the Monkes bellies. But this I note by the way, to ſhow how all thoſe, that are maintained by Cathedralls, are ingaged to helpe forward thoſe Innovations that are now on foot, becauſe they make much for the ſupporting of their Papall Pompe.

But let us a little examine what force there is in this Argument: Cathedralls are ſo and ſo: therefore all other Churches muſt conforme to them. I deny the Argument. *Legibus vivendum eſt, non exemplis*. We muſt live by lawes, not by examples. The rites and ceremonies of all our Churches are preſcribed, and preciſely limited by the Lawes of the Land, by Act of Parliament, and are not left at large to the Example of Cathedralls. Nay, how comes it about, that Cathedralls have uſurped that Lawleſſe and boundleſſe Liberty of conforming themſelves to *Rome* in all thoſe their ceremonies? What law can they ſhow for this? Will they plead Preſcription? For how long time? What preſcription can *Durhams* Cathedrall-Church plead for her new

ſervice

ſervice, new Copes, new Images of Saints and Angels, new rites on Candlemas day, with their hundreds of capers, and candles; and inſtead thereof bringing a Spirituall darkneſſe upon mens ſoules, by ſhutting out the ancient morning Prayers, and other meanes of true knowledge and devotion? Are not the authors of this innovation yet alive? What Preſcription of long cuſtome can the Cathedrall Church of Briſtow plead, which now of late alſo hath ſet up new Images of the Apoſtles and other Saints? What Preſcription can Pauls Cathedrall bring for thoſe mitred Images and Statues newly erected, and for thoſe winged Angels round about the Quire? What Preſcription can that Cathedrall Church at Wolverhampton in Staffordſhire plead for her goodly coſtly new Altar, with the Dedication thereof within theſe 2. or 3. yeares laſt paſt, in which Dedication, all the Romane rites were obſerved, as Cenſings, waſhings, bowings, Copes (though but borrowed from Lichfeild) chantings, abuſing of Scripture (as Iohn. 10. 22.) to prove dedication of Altars, and the like? or what cuſtome can the Same Church plead, for erecting their new Altar, and throwing out of their ancient and * painfull Preacher? What warrant have they for ſetting up ſuch Altars for Baal, ſuch dumbe gods, and caſting downe the throne, and ſtopping the mouth of the living God? The like may be ſaid of many other Cathedrals, if not al, which within theſe few yeares, yea but Yeſterday, have bene ſtrongely metamorphoſed into a Curtizan-like garbe: and now muſt be, *Like Mother, Like Daughter.* Muſt therefore all Churches conforme to their new Romiſh Faſhions? Muſt therefore the Cathedrals in Oxford,

* M. Lee.

I meane thoſe Colledge-Churches, as Magdalens, Chriſts Church, Quenes, S. Iohns, and others, as alſo thoſe Chappels in Cambridge, as Peter-houſe Chappell, S. Iohns, Kings, Queenes, become the nurceries and Springs of Superſtition and Idolatry to the whole Land, becauſe of late dayes they have erected goodly new Altars, Images, Crucifixes, and ſuch like ornaments of the Romiſh whoore? And becauſe they both practiſe and preſſe the * bowing to thoſe Idols, muſt therefore all Scholars bow vnto them, under paine of Expulſion upon the Second admonition? To what end then ſhall men ſend their Sons to the Vniverſities, if there they muſt be trained up to the Superſtition, and Idolatrie, of Popery.

* As lately an order was read in Sidney Colledge in Cambridge that who would not bow at the naming of Ieſus, and to the Altar ſhould bee npon the ſecond Admonition expulſed our of the Colledge. This was alſo objected to mee in the Articles, but miſalledged, ſaying upon the firſt admonition. Eſt mihi namque domi Pater, eſt injuſta Noverca.

Thus we ſe how unlike our Cathedrals be to that they were fomerly, being newly ſet out with a Romiſh dreſſe, according to thoſe *S*pirits which rule in the ayre: ſo as their examples ought to be no Lawes to bring in an univerſall conformity to theſe yeſterday innovations, in Mother-Cathedrals.

Again, by what title do Cathedrals clame to be Mothers to other Churches? what Mother? Except Step-Mothers. For they never bore, nor brought forth thoſe Churches, whom they call daughters. And right Step-Mothers they be that cheat the children of their Fathers inheritance, as theſe would doe, who robe the Spowſe of her Iewels, and put upon her the caſt attyre of the whoore.

But they alledge the Order for S. Gregories by Paules, wherein there is an intimation of this conformity of other Churches to their Mother-Cathedrals. I anſwere, our gratious King at that, as at other times (as ſtill like himſelfe) plainly ſaid that he would have no innovatiõs.

Nor

Nor can we imagine, that it was any part of his meaning, that all Churches ſhould in all things conforme to Cathedralls, much leſſe that all Cathedralls ſhould bring in new rites, that ſo other Churches might conforme to them. What? Muſt other Churches have Organs, Singing Quires, Altars, Images, Crucifixes, Tapers, Copes, and the like, becauſe ſuch is the guiſe of Cathedralls? Muſt long chanting Service goe up, & preaching goe downe, becauſe it is So in Wolverhamton, Durham, and other Cathedralls? But by what Law? By the Popes Canon? Doth not our Law exclude out of all Churches all other rites, beſides thoſe in the Communion Booke? Doth not the Homily fore-cited prayſe God, for the purging of our Pariſh Churches from *piping, chanting, and the like, as wherewith God is ſo ſore diſpleaſed, and the houſe of Prayer defiled*? And doth not another Homily cõdemne the ſetting up of Images, Crucifixes, and ſuch Reliques in Churches; and all for the perill of Idolatry, which doth neceſſarily attend the ſame? And doth not the Queenes Injunctions forbid all skrines and reliques of Idolatry and Superſtition? And doth not another Homily condemne *many Altars, Images, and Idols, as heatheniſh and Iewiſh abuſes*? How thẽ wil our new Maſters, our Innovators make good the bringing in of theſe things afreſh into Cathedrals, and forcing all petty churches to conforme therevnto? would the Prelates thus make the Mother Cathedralls, (thus by themſelves made and adopted *Romes* daughters) their *Concubines*, whereon to beget a new baſtard generation of ſacrificing, Idolatrous Maſſe-Prieſts throughout the Land, which our good Lawes, and all our learned and pious Divines proclaimed illegitimate,

Homily of the place & time of prayer. part. 2. pag. 131.

Homily of the perill of Idolatry. part. 1. 2, & 3.

Homily of the place & time of prayer. par. 2. pag. 131.

and abominable? So as I cannot but wonder (though I hope better) that theſe deſperate and all-daring Popiſh Innovators, turning off the State of the Kingdome, and Church upſide downe, bearing themſelves either upon the Popes Canon-Law, overtopping the Regall power, or upon the evill example of their lately metamorphoſed Cathedrals conformed to *Rome*, that ſo they may finely or furiouſly inforce all the Churches in England to the like conformity, and ſo reduce * England under the Papall yoake againe (they being now dead, that felt the intollerable preſſure of it, and a new generation ſprung up, that affect novelty, and to trade with *Rome* againe) and *nothing can now ſtay them, but they will either breake all in pieces, or their owne neckes: that they are not cited before the Royall Tribunalls of Iuſtice, and the Iudges and Iuſtices in their Circuits and Aſſiſes doe not take Cogniſcance of ſuch perturbers, who undermine and overthrow the State of *Church* and Common-weale, and mingle heaven and earth together, and ſo condignely puniſh them for their intolerable uſurpations: So ſhould my text be here made up, My Son feare thou the Lord and the King, and meddle not with them, that are given to change: For their calamity ſhall riſe ſuddainly, and who knoweth the ruine of them both?

* Quæ bellua ruptis cum ſemel effugit, redet ſe prava Cetenis.

* Gen. 11. 6.

But (alas!) have they not got the Lawes under their girdles, and doe they not trample them as durt under their feet? And therefore with what chaines ſhall wee bind theſe men? How ſhall wee bind theſe all-ſhape-turning Monſters to good behaviour? May not this whole State ſay, as that good King *Iehoſhaphat* in the ſtraites of Ieruſalem, *Wee know not what to doe, but our eyes?*

Quo ſtenebram vultus mutantem Protea nodo?

eyes ? are towards thee , O Lord ?

And beſides all this, in the laſt place, being pulled away from the hornes of their Cathedrall Altars, as not able to ſhelter them from their purſuers, they fly (as to their laſt refuge, and moſt impregnable Fort, as they conceive) to the Kings Chappell. Wherein they doe as the Fiſh * *Polypus*, or many-foot, which gets her ſelfe cloſſe to the rocke, and putting on the colour of the rocke, ſo as ſhe ſeemes to be a part of it, when other fiſhes ſwimme toward the rock for ſhelter, ſhe catches them vnawres in her net-like haires or hornes. So our Innovators getting cloſſe to the King, as unto the roke, aſſimiling themſelves to the manners of the Court, when the fiſhes think to fynd ſhefter and protection, vnder the Rocke, they are ready with their fangs to intangle and devour them. Well, what ſay they of the Kings Chappell ? They plead the whole equipage, furniture, and faſhion thereof, as a patterne for all Churches. There (ſay they) is an Altar, there bowing towards it, there Crucifixes, there Images, & other guiſes. And why ſhould Subjects be wiſer then the King ? *Totus componitur orbis Regis ad exemplum.*

* æliani. variæ hiſtoriæ. *li.* b. c. 1.

To this I anſwere: 1. Why ſhonld ſubjects think to compare with the King in the State of his royall Family, or Chappell? 2ly there be many things in the Kings Chappell which were preſumption to have in ordinary Churches, and ſome things cannot be had or maintained in them, as a quire of Gentlemen, Singing men, & other Choriſters, which dayly ſing Service in the Chappell; and ſundry, other. 3ly. The worſhip and ſervice of God, and of Chriſt, is not to be regulated by humain examples, but by the Divine rule of the Scriptures. In

vaine they worship me, teaching for Doctrines the Commandements of men. The three children would not bow to the Kings goodly golden Image. The old Christians would not so much, as offer incense in the presence of *Iulian* the Emperours Altar, and at his commaund, though he propounded, golden rewards to the doers, and menaced fiery punishments to the denyers. 4ly The externall rites and ceremonies in the Church are limited by Act of Parliament, prefixed to the Communion booke, and no more to be added or used in Churches. Lastly, Suppose (which we trust never to see, & which our hearts abhorre once to imagine) Masse were set up in the Kings Cappell; is this a good argument: why it should be admitted in all the Churches thoughout the Realme of England. But enough of this. And here an end for this time; and thus farre of this text, which as I began, so I will conclude with all, My Son, feare thou the Lord, & the K. and meddle not with them that are given to change. For their calamity shall rise suddenly, and who Knoweth the ruine of them both?

FINIS.

21 JU 59